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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF BISHOP BEDELL.

(Continued from p. 315.)

ALTHOUGH Bishop Bedell was very zealous in maintaining the purity of Christian doctrine against the Romish corruptions, he was moderate in respect to points of less essential import. He was very friendly to the design of reconciling the Lutherans and Calvinists, and took great pains to promote it, not only by corresponding largely on the subject, but by contributing 20*l.* a year to defray the expense attending the negotiation for that purpose carried on by Mr. Drury. His tenderness towards those who differed from him is exemplified in a sermon which he preached before the House of Commons of Ireland, in which he reprov- ed the angry and contentious spirit of the age. "Our calling," he ob- serves, "is to deal with errors, not to disgrace the man with scolding words. Those who take this course shall find but small thanks at the hands of Christ our Captain. And this is my poor opinion concerning our dealing with the Papists them- selves, perchance differing from men of great note in Christ's family, Mr. Luther, and Mr. Calvin, and others. But yet we must live by rules, not by examples; and they were men who, perhaps by complexion or otherwise, were given too much to anger and heat. The rule of the Apostle is plain, even of such as are the slaves of Satan, that we must with lenity instruct them.— But when men, agreeing with our- selves in the main, shall vary never so little from us in points of less Christ. Observ. No. 175.

consequence, and when these mole hills shall be made mountains, and unbrotherly terms be given, such a course savours not of meekness. It would hurt even a good cause thus to handle it." "He that in matters of controversy shall bring meekness to his defence undoubtedly he shall over- come in the manner of handling;" and if he "bring truth also, he shall prevail at last in the matter." "But the Papists call us heretics, miscre- ants, dogs, and persecute us with more deadly hatred than Jews and Turks. Thus did Saul for a while; yet he was a chosen vessel, to bear Christ's name over the world. Let us maintain our charity to them, as we are wont to bear with the weak- ness of our friends or children, when, in hot fevers or phrensies, they mis- call us."

He was very precise in observing the forms and rules of the Church in the performance of public service, always assisting with great devotion when the Common Prayer was read in his cathedral. He constantly preached there twice on the Sunday from the Epistles and Gospels for the day, catechising before the after- noon sermons; and he made a point of preaching himself before the jud- ges when they made their half-yearly circuit.

An allusion has already been made to the Irish rebellion, which burst forth in 1641. The design of the disaffected was to avail themselves of the distracted state of Great Britain at that period, and the careless secu- rity of the Irish Government, from which the Earl of Strafford had some time before been recalled, to shake

off the English yoke, and re-possess themselves of the estates that had belonged to their ancestors. It was a part of the plan to seize the castle of Dublin, which was well stored with ammunition; but this was prevented by a seasonable discovery.—In almost every other part of Ireland, particularly in Ulster, the English and Scotch fell into the hands of the rebels, who butchered them in vast numbers, and reckoned it an act of clemency to strip them naked and spare their lives. About the house of Bishop Bedell, however, a secret guard seemed to be set; for although around him there was nothing but fire and blood and desolation, yet from the 23d of October, the day on which the rebellion broke out, until the 18th of December following, he and all that were within his walls, remained unmolested. Numbers had fled to him for shelter. He received all that came, and shared with them whatever he had; inviting them to turn with him to God, and to prepare for that death which they had reason hourly to expect. The rebels, however, were wonderfully restrained. They seemed overcome by what they knew of his exemplary conduct, and of the tenderness and charity he had always expressed for them; and often said, he should be the last Englishman that should be put out of Ireland. Indeed, he was the only Englishman in the county of Cavan who was suffered to continue in his own house undisturbed. Not only his house but all the out-buildings, as well as the church and churchyard, were filled with people, many of whom had lived in affluent circumstances, but who were now glad of a little straw to lie upon, and of a little boiled wheat to eat. They did eat indeed the bread of sorrow, and mingled their cup with tears.—The Bishop strove to encourage them to trust in God; and on the first Sunday after the calamity had fallen upon them, he preached to them from the third Psalm, applying it to their condition.

During this period the titular Bishop of Kilmore, whose name was Swiney, desired to be admitted into Bishop Bedell's house, under pretence of protecting him. The offer, however, was declined, partly on account of the crowded state of his house, partly on account of the difference of religious worship, and partly lest the presence of the titular bishop might furnish a pretext for persons to come there with purposes of robbery and murder. "For my own part," he adds, "I am resolved to trust to the Divine protection. To a Christian, and a bishop, now almost seventy, no death for the cause of Christ can be bitter; on the contrary, nothing is more desirable. And though I ask nothing for myself alone, yet if you will require the people, under an anathema, not to do any other acts of violence to those whom they have so oft beaten, spoiled, and stripped, it will be both acceptable to God, honourable to yourself, and happy to the people if they obey you. But if not, consider that God will remember all that is now done." This letter, the last the Bishop ever wrote, manifests an extraordinary share of Christian courage and discretion.—The titular Bishop, however, was impatient to occupy the palace, and Bishop Bedell was ordered by the rebels to send away the people who had collected about him. He refused to obey this order, resolving to live and die with them. On the 18th of December, an order arrived for his forcible removal; and he and his family were carried to the castle of Lochwater, the titular Bishop taking possession of all that belonged to him, and saying mass next Sunday in the church. All except the Bishop were at first put in irons; but these were afterwards taken off, and they were allowed to join in the worship of God, which was now their only comfort. The house being in a very ruinous state, they suffered much from the inclemency of the weather. Their provisions, which were given in suf-

ficient abundance, they were obliged to cook for themselves. But they rejoiced in God in the midst of their afflictions; and the Bishop especially took joyfully the spoiling of his goods and the imprisonment of his person. The day after his arrival, he preached, and again on Christmas day, when he administered the sacrament to his little flock, the keepers having charitably supplied him with bread and wine. They often told the Bishop they had no quarrel against him, their only ground of severity being that he was an Englishman.

About this time four rebels of rank having being taken prisoners, it was proposed to exchange them for the Bishop, his two sons, and the Rev. Mr. Clogy. The exchange was effected on the 7th of Jan. 1642; and these four were permitted to retire to the house of the Rev. Dennis O'Shereden, who, though he had married an English woman and become a Protestant, in which profession he continued firm, was nevertheless respected on account of his high Irish extraction.— Here the Bishop spent the few remaining days of his pilgrimage; having his latter end so fully in view that he seemed dead to the world, and longing for the coming of the day of God.

During the last Sabbaths of his life, though three ministers were present, he read prayers and preached himself. On the 9th of January, he preached from Psalm xlv.; on the 16th, from Psalm lxxix.; on the 23d, from the last ten verses of Psalm lxxi.; and on the 30th, the last Lord's day on which he had strength enough to preach, from Psalm cxliv. On the 17th and 11th verses he dwelt with so much feeling, repeating them again and again, that those around him regarded it as a presage of his approaching dissolution. He was taken ill the next day; and on the 3d of February, apprehending his de-

parture to be nigh, he called for his sons and his sons' wives, and spoke to them to this effect:—'I am now going the way of all flesh; but I know that when this earthly tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens. I desire even now to depart and to be with Christ. I ascend to my Father and your Father, through the all-sufficient merits of Jesus Christ my Redeemer, who ever liveth to intercede for me, and who has washed me from my sins in his own blood. My record is on high that I have laboured to glorify God in the ministry of the Gospel. I have preached righteousness in the great congregation, and have not refrained my lips, O Lord, thou knowest. I have had a desire from my youth up to this day to walk before God in truth and with an upright heart. But even the things which were gain to me formerly, these I now count loss for Christ; yea I count all things but loss that I may win him, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. And now I am persuaded that nothing shall be able to separate me from the love of God which is in Christ Jesus my Lord. O my children, let nothing separate you from the love of Christ. Love not the world, nor the things of it. Be faithful unto death, that we may meet joyfully together on the right hand of Christ. Choose rather to suffer affliction with God's people than to enjoy the pleasures of sin for a season, which will be bitterness in the end. What can ye look for but woe upon woe, while the man of sin is thus suffered to rage, and while those who should have withstood his rage are divided about trifles? But rejoice, if ye are partakers of Christ's suffer-

ings, that when his glory shall be revealed, ye may be glad also with exceeding joy. God will assuredly visit you in due time. Though ye now sow in tears, ye shall reap in joy; for my God will supply all your need according to his riches in glory, by Christ Jesus. God of his infinite mercy bless you all, and present you holy and unreprouable in his sight, that we may meet again at our Saviour's right hand. O Lord, I have waited for thy salvation; and now I am not ashamed, for I know whom I have believed, and that he is able to keep that which I have committed unto him against that day."

After this he spoke little, his speech failing, and slumbered most of his time until midnight on the 7th of February, when he entered into his everlasting rest. His friends applied to the titular Bishop, now in possession of his see, for leave to bury him. They found him in a state of drunkenness, and the house, which formerly was a house of prayer and good works, a place of riot and uncleanness. When he was recovered from his intoxication, he consented, though with some difficulty, to permit the body to be laid in the church-yard, which was done on the 9th of February; the Irish attending in great numbers, and firing a volley over his grave, crying out at the same time, "*Requiescat in pace ultimus Anglorum.*"

Thus lived and died this truly apostolical Bishop. May the solemn language of his bright example have its effect on his successors of the present day! Such an argument would avail more in favour of Episcopacy than piles of controversy.

The person of Bishop Bedell was tall and graceful. His deportment was unaffectedly grave, and his dress simple. He wore a long and broad beard, which gave him a very venerable appearance. He had great strength of body, which continued firm to within a week of his death. He was fond of gardening, and he

used to take exercise by digging in his garden. His eye-sight sustained no decay from age; and his judgment and memory seemed also unimpaired. He always preached without notes, but sometimes wrote down his meditations afterwards. His style was plain and simple. His sermons were all designed to infuse into the hearts of his hearers, right views and cordial apprehensions of the great truths of the Gospel, and he did this with the more effect in consequence of the deep interest he evidently felt in them himself.

The Bishop's main study was the Scripture. The Hebrew and the Septuagint were as familiar to him as the English. He had collected a large mass of critical expositions and sermons on different parts of Scripture, which were destroyed by the rebels. A great Hebrew manuscript, which was saved with a few other books by an Irishman whom he had converted, was placed in the library of Emmanuel College, Cambridge. Every day, after dinner and supper, a chapter of the Bible was read at his table, whoever were present, whether Papists or Protestants, and on that occasion a Bible was placed before each person of the company. He always prayed himself thrice a day in his family, in a set form; and was also his own chaplain at meals. Of the Sabbath he was a most strict observer. He wrote many controversial works, chiefly with a view to convert persons from the Romish communion. A treatise in reply to the question, *Where was our Religion before Luther, and what became of our ancestors who died Papists?* which he had resolved to publish, was lost in the rebellion. His correspondence was very extensive not only with divines in England, but all over Europe, for he wrote both Latin and Italian with great elegance. His conversation was free, but unassuming, and highly instructive. His table was always plain, but plentifully supplied, and he exercised a true hospitality in housekeeping. Many

poor Irish families were maintained out of his kitchen; and during the Christmas season, the poor were made to eat with him at his own table. He was a man of an undaunted courage, and yet of singular humility. He lived with his clergy as brethren, and avoided all affectation of state or greatness. His great humility made the more secret parts of his character as to his communication with God less known, except as they appeared in that best and surest indication, his life. A journal which he daily kept, but which was destroyed with his other papers, would probably have thrown much light on this matter. He considered himself as bound to his see, by an indissoluble tie; and when an English bishopric was offered to him, he refused it.

Bishop Bedell did not regard religion so much as a system of opinions or a set of forms, as a Divine discipline that changes the heart and life. These words were often in his mouth; "It is not leaves but fruit that I seek." This was the true principle of his zeal against Popery. It was not the peevishness of party, or the influence of interest, or the sourness of controversy, that ranged him against it; but a thorough conviction that the corruptions of that church enervated the true design of Christianity.

His wife, who was of the family of the L'Estranges of Suffolk, was a person distinguished for her piety and many other excellent qualities. She bore him three sons and a daughter. One son and the daughter died young. Mrs. Bedell died three years before the rebellion broke out; and the Bishop himself preached her funeral sermon from these words, "A good name is better than ointment," with so much feeling as deeply to touch all who heard him. He was buried beside her; and over him was placed this simple inscrip-

tion, by the directions of his will, "Depositum Gulielmi quondam Episcopi Kilmorensis"—meaning by "Depositum" something given in trust to another. His memory, however, does not depend on any monumental eulogy. It will outlive the marble or the brass; and he will ever be held one of the lasting glories not only of his order but of his age, a speaking apology for the Church of England, and for Christianity itself.

With respect to his family, he provided his eldest son with a benefice of eighty pounds a year, where he continued to labour with a fidelity worthy of his descent. To his second son, who was not a man of letters, he left an estate of 60*l.* a year.

We conclude this article with the pious prayer of Bishop Burnet, used in reference to the subject of it. "May the great Shepherd and Bishop of souls so inspire all that are the overseers of that flock which he purchased with his own blood, that in imitation of all those glorious patterns that are in church history, and of this in the last age that is inferior to very few that any former age produced, they may watch over the flock of Christ, and so feed and govern them, that the mouths of all adversaries may be stopped; that this apostolical order, recovering its primitive spirit and vigour, may be received and obeyed with that same submission and esteem that was paid to it in former times; that all differences about lesser matters being laid aside, peace and truth may again flourish, and the true ends of religion and church government be advanced; and that instead of biting, devouring, and consuming one another as we do, we may all build up one another in our most holy faith. Amen."

To the Editor of the Christian Observer.

THE Appendix to the volume of "Sermons on Subjects chiefly practi-

cal," recently published by the Reverend John Jebb, Rector of Abington, in Ireland, has already excited some notice in the pages of the *Christian Observer*. The importance, however, of the subject, and the high respectability of the author, may perhaps justify a more extended examination of the opinions contained in that Appendix, than your former correspondent thought it necessary to undertake. Under this idea, I venture to trouble you with the following observations; sensible that they are very imperfect, yet trusting that they may suggest to your readers some points of consideration not wholly useless.

The object of Mr. Jebb's Appendix is to shew, that the Church of England occupies a very peculiar station in the Christian world, constituting a sort of species in herself. Adopting at the outset a representation given by Mosheim, that the British are, in religion, equally separated from the Roman Church on the one hand and the great body of the Protestant communities on the other, the author proceeds to prove the reality and to illustrate the nature of this alleged distinction. The Church of Rome, he observes, fetters the judgment of her followers in the interpretation of Scripture, by enjoining implicit subjection to the authority of a living expositor. The generality of the reformed churches rush into the opposite extreme, by giving unbounded licence of interpretation to individuals. But our national church, while on the one hand she derives all obligatory matter of faith, or, in her own words, all "that is to be believed for necessity of salvation," from the Scripture alone, on the other systematically resorts to the concurrent sense of the primitive church, both for the interpretation of the sacred text, and for guidance in those matters of religion which the text has left at large.

The learning, ability, and piety,

with which this proposition is maintained, and developed, are such as might naturally awaken considerable interest, even if the subject were of less importance, and if the discussion were annexed to a volume of far inferior merit. And, while the opinions here delivered may meet with various degrees of acceptance, there will be but one common feeling of respect for the author. I also think it probable that the agreement, or (if I may say so) the communion, of the Church of England with the primitive church may have been too little insisted on during late years. But I am by no means prepared to go the length of Mr. Jebb's positions on this subject. On the contrary, it appears to me, that the excellent writer, in contending for principles which he conceives to have fallen into unmerited neglect, has insensibly been led to exaggerate his case. My own inadequacy to this discussion I feel most deeply, and my reverence for the writer makes me shrink from the apparent presumption of questioning his opinions: yet believing that very important interests may here be at stake; and hoping that the discussion, however feebly provoked, may prove of advantage; and fondly confiding that I am at least incapable of a perverse or pugnacious opposition to one whose work must so strongly prepossess every candid reader in his favour; I presume to trouble you with the grounds of my dissent.

The author asserts, that there is a very material difference between the principles of the great body of the Protestants on the one hand, and those of the English Church on the other, respecting the deference due to pious antiquity in the interpretation of Scripture. It seems to me, that, in maintaining this argument, he has on the one side under-stated the principles of the continental Protestants, and on the other over-stated those of the Church of England. In one word, the continental Protestants feel

a greater degree of respect for pious antiquity, and our Church a less degree of it, than the author's representations would warrant us to suppose. In saying which, let me not be understood to imply that the two parties are exactly and absolutely on a par in this point, or to insinuate a doubt that, wherever the Church of England differs from foreign churches, she differs most advantageously. But I may be allowed to say, that the parties approximate far more nearly than the account given by the author would lead us to believe; and that, whatever may be their differences in other respects, their principles on the subject here in question are mainly and essentially the same.

Let it be observed, however, that, in speaking of the continental Protestant Churches, I speak of them (and so does Mr. Jebb) as they came out of the hands of the first reformers; I speak of them such as they ought to be according to their own fundamental confessions and expositions of faith. Of their present state I know nothing. If it be true (as Mr. Jebb appears to say,) that, while the Church of England has held fast her orthodoxy, other reformed churches have declined from the faith, the circumstance is lamentable; but I will endeavour to shew that this difference of destiny cannot have arisen from any such difference of doctrine as the author professes to point out.

Dividing the subject into two parts; the one more immediately and primarily referring to the great body of Protestant Churches, the other to the Church of England; at present I propose troubling you only on the former point. That is, I will attempt to prove, that the excellent author has done injustice (I need not say unintentionally) to the sentiments held by the Protestant Churches in general* respecting the interpretation of

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The substance of the representations with regard to the foreign Protestants, which in their present extent I presume to question, is this;—that “foreign branches of the Reformation give unbounded licence to the fancy by the unrestricted exercise of private interpretation;”—that, “from the commencement of the Reformation, it has been the common principle of all continental Protestants that the interpretation of Scripture is to be exclusively derived from Scripture itself;” and, “though individuals have frequently manifested a conscious want of some more definite guidance, the great body of Protestants has maintained, without restriction or qualification, the liberty thus originally asserted;”—that “the continental Protestants, by sending the candidate for Christian instruction to the Bible alone, oblige every man to begin anew for himself, and to describe the same round which thousands had trodden before him;” that they “have not so much as pretended to revere antiquity;” that they “were not satisfied with simple reformation,” but “it was their wish to divest the Church of all authority, it was their purpose to reduce her to an absolute nonentity;” that, by them, “not only her guidance is rejected but her existence is disputed.”

In support or illustration of these positions, the author quotes a passage from the celebrated *Protest* delivered to the diet of Spires in 1729. I will

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beg leave to transcribe the passage as translated by Mr. Jebb, and subjoin below, what he also gives, the words of the original. "Admitting the justice of their assertion, that the Gospel is to be taught according to the interpretations received and approved by the Church; still the point at issue is, *what is the true church?* Since, therefore, there is no doctrine more certain than that of the Divine word; since, moreover, nothing beside that doctrine should be taught, and since those passages of Scripture which seem obscure cannot be more properly explained than by other and clearer passages of the same Scripture; for these reasons, the Protestants declare, that they will steadfastly continue in this path, and will so bestow their labour that the writings of the Old and New Testament may be purely and perspicuously taught: for they are assured that this is the single method by which certainty and freedom from doubt are clearly attainable; and that the traditions of men rest on no solid foundation*."

To the principle professed in this passage, of interpreting Scripture by Scripture, the author of the Appendix objects, and urges his objections with great force. He says, that this principle, by compelling every individual, in every successive generation, to build his system of religion from the ground, denies to theological knowledge that assistance from ante-

* "Jam illud quod dicant, evangelium esse docendum juxta receptas ab ecclesiâ et probatas interpretationes, rectè quidem habere: sed in eolitem esse, quæ sit ecclesia vera: cum autem nulla sit doctrina certior quam verbi Divini; cumque, præter illud, nihil doceri debeat; et quæ videntur obscuriora Scripturæ loca, non possint rectius, quam aliis ejusdem Scripturæ locis illustroribus, explicari; idcirco se permansuros in eo vestigio, et daturus operam ut Veteris atque Novi Testamenti scripta purè ac perspicuè doceantur: hanc enim unicam esse rationem planè certam et indubitam; hominum verò traditiones nullo niti firmo fundamento." Sleidan Comments. Lib. 6.

cedent investigation, which, in all other departments of science, is deemed indispensable. He says farther, that, in Scripture, the plainer passages are appropriated to the expression of the simpler matters, while "the deep things of God" are delivered in language suitably profound; and that therefore the consequence of limiting the interpretation of the more difficult texts by the sense of such as are more obvious, will be to set up an effectual barrier against the discovery of the highest order of truths. An ulterior and a still worse effect, as he contends, will be, that the profounder parts of religion will be resolved into its more elementary verities, till, by the perpetual application of this diminishing scale, revelation is nearly contracted into mere natural theology.

What I have to offer on this subject, I will take the liberty of dividing into two parts. First, I will venture to consider generally the objections urged against the rule of interpreting the more difficult passages of Scripture by the plainer, with a view of limiting and modifying the application of those objections. Secondly, I will submit some reasons for believing that the foreign Protestants have not laid themselves open, either by holding this principle or any other, to the charge of leaving individuals to interpret Scripture exclusively for themselves, of feeling no reverence for pious antiquity, of not even pretending to revere it, of purposing to reduce the holy Catholic Church to a non-entity, of rejecting her guidance, and even disputing her existence.

With respect to the former of these points; that is, the objections against the rule of interpreting Scripture by Scripture; I apprehend Mr. Jebb would not object to this rule, if it were confined within narrow bounds, and employed only as one among other maxims of explanation. For the principle of illustrating an author by comparing him with

himself, or with other authors who have written on the same subjects or were formed in the same school, seems so natural and so obviously just, that, regarding it as *one* principle of interpretation, I cannot conceive it to be thought at all exceptionable. Accordingly, even Roman Catholics have not refused a qualified admission to this principle. Witness father Lami, an enlightened but a zealous disciple of the Roman Church, who, in his *Apparatus Biblicus*, where he is delivering rules for interpreting Scripture, thus writes: "When the same thing is expressed obscurely in one place and clearly in another, that which is clear must serve as a rule by which to explain that which is obscure; and the light of one passage must be employed to dispel the darkness of another." The manner, however, and the degree in which father Lami insists on this rule, do, I admit, materially distinguish it in his pages from what it becomes in the *Protest of Spires*. He introduces it without laying on it any peculiar stress. He makes it only one of *eight*; and, of these eight, the first and avowedly the most essential is, a strict adherence to the interpretation of the Church, whatever that interpretation may be. In truth, therefore, he allows the exercise of individual judgment only where the Church is silent, and, where she speaks, would have all to be implicit and passive submission. Yet, within certain limits, he clearly acknowledges and recommends the rule in question.

The objections of Mr. Jebb against the rule seem resolvable into two heads. First, he alleges that it leaves individuals to their own guidance in the interpretation of Scripture, unassisted by the results of antecedent investigation. What has already been said, may perhaps shew that, to a certain extent at least, the rule may be held without any danger of this

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objection. For it has appeared that even Roman Catholics can adopt the rule; and, surely, a principle which is compatible with the recognition of an infallible living expositor, may be consistent with the deepest deference to the recorded opinions of former readers.

But, even if we consider this as a chief rule of scriptural interpretation, or, to go still farther, as the cardinal rule before all others; still is it necessarily liable to the objection under review? To make room for that objection, we must suppose, not merely that every individual is to study Scripture for himself, comparing one part of it with another; but that, in so doing, he must absolutely refuse the aid of all other individuals whatever. He must work purely alone, discarding all commentary, all exposition, all annotation, all discourse, written or spoken, ancient or modern. For thus only will the assertion hold; that the rule of explaining one part of Scripture by another, deprives religious knowledge of all assistance from antecedent investigation, and condemns it, as the author says, "to a cheerless, hopeless, un aspiring state of permanent infancy."

Surely, however, this is not a necessary supposition. Surely, it is perfectly conceivable that, while we chiefly resort to Scripture itself, we should subordinately resort to the aid of commentaries, and should even avail ourselves of that aid in the very act of interpreting Scripture by Scripture. We may admit of no authoritative expositor of the sacred text, but that text itself, and yet, in studying that authoritative expositor, may employ all the helps from human intellect that we can find. We may converse on the subject with a friend; we may read on the subject a published comment; we may hear on the subject a living discourse.— Thus, without at all sacrificing the

principle of the self-interpretation of Scripture as our cardinal guide, we may profit even to an indefinite extent from the antecedent or concurrent investigation of the wise, the learned, the studious, and the pious.

To shew that this idea of employing the assistance of commentary in applying the principle of self-interpretation is not mine, I will beg leave to quote two authorities which have distinctly sanctioned it. The first is a celebrated Lutheran Confession, that of Wirtemberg, which gives the following rule: "The true sense of Scripture is to be sought in Scripture itself, and in those who, excited by the Divine Spirit, interpret one Scripture by another."* The other is Bishop Jewel, a name of the highest authority in the Church of England, who thus expresses himself in the Defence of his Apology:—"To come near the matter, we say not that all cases of doubt are by manifest and open words plainly expressed in the Scriptures. For so there should need no exposition.—But we say, there is no case in religion so dark and doubtful, but it may necessarily be either proved or reproved by collection and conference of the Scriptures. In this conference and judgment of the holy Scriptures, we need often times the discretion and wisdom of learned fathers. Yet notwithstanding may we not give them herein greater credit than is convenient, or than they themselves, if it were offered, would receive."†

Indeed it would require very clear evidence to convince me that any person who maintained the propriety of construing Scripture by Scripture, meant to make that an exclusively solitary and unassisted proceeding. It never could be intended that, in this pursuit alone, men should forego the benefit of mutual counsel and co-

operation; a benefit, felt and admitted to be so great in every other employment, however personal and individual as to its immediate object. And, if they are to seek advice at all, is it not the same thing in point of principle, whether they seek it from the voice of the living or the compositions of the dead; whether it is the fruit of conference or of study; whether it is spoken and heard, or written and read?

Viewed in this light, perhaps the rule we are considering will not appear at all adverse to the progressive advancement of biblical knowledge; but the contrary. For it seems to place the book of Scripture on somewhat of the same footing with that on which the just rules of philosophising place the book of creation. There was a time when the papal see affected the right of dictation in science no less than divinity; and the result was, that the barbarous fantasies of a scholastic physiology were every where taught instead of the simple and majestic laws of nature. But now that "the bright and blissful Reformation" (as Milton calls it) has emancipated both temporal and spiritual learning from arbitrary restraints, the philosopher no longer admits any authoritative expositor of nature but Nature herself. He explains the more perplexing and complicated natural appearances by principles deduced from phenomena of a plainer kind: he controls and corrects the conclusions apparently resulting from one set of observations by those which clearly arise out of another: he frames, in short, his whole system by comparing facts with facts; and to all human instructors, even be it Kepler, or Galileo, or Newton, he pays no farther deference than to believe "not what they shall say, but what they shall prove." Yet, because these expositors of nature are not implicitly listened to, they are not therefore discarded; nor are they studied otherwise than with the utmost reverence; nor does

* "Apud eos qui, Divino Spiritu excitati, Scripturam per Scripturam interpretantur." De Sair. Scriptura.

† Pt. 1. ch. 9. divn. 1.

philosophy lose any one advantage which can be derived from the intercourse of minds or the successive accumulations of experience. The student of the volume of creation has to judge for himself; but he has not to *begin* for himself; nor does his ascription of exclusive authority to the text preclude the fullest and most respectful use of commentary.

I will not indeed contend, that the two cases I have put are exactly and in every tittle parallel. I do not say, that the earlier fathers may not, from their nearness to the first æra of Christianity, and their acquaintance with the Apostles, claim a greater degree of respect than they could fairly challenge had they written at a later period. Let it be remembered, however, that so far as such claims are allowed, so far we rather set up the principle of antiquity than that of progressive improvement.—It is one thing to learn from past authors, with the option of improving on them; it is another to be bound by what we learn. These principles may be held concurrently; but they are not the same, and they even correct and qualify each other.

What has been said applies to the first objection against the rule of self-interpretation; namely, that it deprives biblical science of the assistance of antecedent investigation. The second head of objection against the same rule is, that, since the Scriptures usually express plain truths plainly, and the more abstruse doctrines with a proportionate obscurity of style, the effect of a principle which makes the former class of passages a standard of construction for the latter, or, in other words, which finds the plain truths every where and none others, must be to despoil Revelation of all its specific richness, and to leave it nothing beyond its simpler and more ordinary elements. On this subject the author writes with such piety and feeling, that it is impossible to differ from him

without unspeakable diffidence. Yet I would submit that the objection involves two propositions, neither of which it is very easy implicitly to adopt. First, it implies that a clear passage can properly be employed to explain the doctrine contained in an obscure one, only when both treat of the same thing, and mean to propound the same or nearly the same truth. Secondly, it implies that this identity of subject-matter between a plain and an obscure passage does seldom or never take place, and therefore cannot be assumed to exist without leading to error.

But, first, surely it remains to be proved that, in order to justify the exposition of a difficult passage by means of a simpler one, both must necessarily contain the same particular doctrine, or even that the plainer need contain any doctrine at all.—There seem to be many ways in which one part of the Bible may serve to illustrate the meaning of another, without supposing this specific case, of two texts expressing the same given proposition—one clearly, one obscurely. For example, the true grammatical construction of a doctrinal passage may be established by a reference to other passages not doctrinal, where the same construction occurs, and where the sense is decidedly marked. On this principle, the manner of using the Greek article in certain particular texts has been so illustrated from other parts of Scripture, as to make those texts decidedly confirmatory of the divinity of our Saviour.—Even where no question of grammar is concerned, we may throw light on the phraseology or style of a doctrinal passage, by observing other cases in which a similar manner of enunciation is used though not with a doctrinal view. Thus, when we assert that the words, "This is my body," are to be understood not literally but symbolically, were we required to produce a parallel

instance, we might perhaps refer to that in Ezekiel, "These bones are the whole house of Israel," and might argue that, if such language be not too bold where a mere symbol is meant, much less when applied to the elements of the Eucharist, which are symbols accompanied by special means of grace. Once more, a doctrinal passage may be elucidated, by shewing from other places the full import and effect of the expressions it contains. Thus, if we consider abstractedly those words of our Saviour, "Before Abraham was, *I am*," a vague idea only will be awakened of the independent and eternal existence of the Speaker: but, when we look at the Book of Exodus, and perceive that this very expression, *I AM*, is there used as the incommunicable designation of the Most High, the words quoted at once become a strong assertion of co-equal and co-essential Deity.

These are a few of the many cases in which we may imagine the principle in question to be applied, without involving the condition supposed. Others occur even while I write; but it is not necessary to prolong the enumeration. The truth is, that the modes in which an author may be made to illustrate himself, or (if we rather consider the Bible as a collection of tracts by different penmen) in which a set of connected authors may be employed to illustrate each other, are almost innumerable. And it is by no means a necessary proviso that the explanatory passage shall have been intended to state or to imply the same proposition with the passage explained.

But, secondly, why is it not to be supposed that this may actually happen in many instances? I mean, that the very same doctrine may be set forth more plainly in one part of Scripture and more obscurely in another?

Mr. Jebb argues with an impressive solemnity, that, wherever "the

deep things of God" are set forth in the inspired pages, they are invested in an awful shroud of difficulty and obscurity. Let me not be understood to maintain, that it is a light matter to fathom the depths of revealed truth, or that any considerable progress is to be made in that important pursuit without labour, or that the utmost labour can hope to succeed speedily, or that success is to be had at all without a more than human unction from above. But this is only to say, that the rule of interpreting Scripture by Scripture is not to be applied rashly, or arbitrarily, or mechanically, as if it could clear up difficulties by magic. There are other requisites as well as rules of interpretation; other necessary qualifications, besides diligence. On those other requisites and qualifications, Mr. Jebb himself has, in his Eighth Sermon, dilated with equal fervour, justness, and beauty. And still it may be true that the interpretation of Scripture by Scripture is a most important and cardinal principle; and that very essential doctrines are delivered in some one part of the sacred text more obscurely, and in some other more clearly.

It is not indeed easy to conceive any valid objection that can be urged against this supposition. No man will contend that, because a doctrine is high and awful and mysterious, *therefore* it must be rendered still farther obscure, by being enounced in hard language. Unquestionably, a difficult truth may be stated explicitly and perspicuously. If it cannot, then expositors and interpreters will not much help its difficulty: since, in that case, by whomsoever it is promulgated or paraphrased or interpreted or commented on, the original necessity of being stated obscurely will cleave to it still. Obscurity of enunciation, therefore, is not *necessary* in such a case; nor do I think that it can justly be represented as peculiarly *fitting* or *appropriate*.

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Pehaps, indeed, we have no right to consider whether it is appropriate or not; but, judging merely from what appears to human apprehension, surely it might rather be argued that an abstruse doctrine should be stated as plainly as possible. Perspicuity of expression would seem, in one view at least, more appropriate on such an occasion than perplexity; in order that, at all events, every *superfluous* difficulty may be avoided, and that we may not have to contend with the double involution of an obscure proposition obscurely delivered.

The writer of the Appendix, however, seems to intimate (for he has not enlarged on this part of the subject, and I have no alternative but to expand his hints after my own imperfect manner,) that we in effect impeach either the wisdom or the goodness of the Author of inspiration, when we suppose him to have in one place indited with elaborate obscurity what after all is no more than he has elsewhere plainly expressed. Granting this to be so, yet may we not cheerfully refer it to the candour of the excellent writer himself, whether the matter will be greatly mended by supposing, that what is said with elaborate obscurity in the Scriptures, may be found plainly set forth in the works of the fathers? What is this, I would submit, but to say that the Author of inspiration has been pleased to reveal obscurely through one channel what he has been pleased to reveal clearly through another.

It is seldom safe to infer *a priori* the probability or improbability of any particular dispensation of Providence from its apparent fitness or unfitness in human eyes. Why the Scriptures should have been so ordered and arranged as that the same doctrines should be expressed darkly in one part of them and distinctly in another, it is not necessary to settle, any more than it is necessary to settle why there should be any dark places in scripture at all. The arrangement

in question may be profoundly wise, though mysterious; and perhaps its mysteriousness in some degree results from its wisdom. The difficulties in the book of Revelation, like those in the book of nature, should not make us "question but adore." Without presuming, however, to conjecture any positive advantages that may arise from the arrangement in question, and even considering it as in itself an inconvenience, yet surely it may be regarded as a collateral effect of one of the most characteristic excellences of the sacred records. The *unsystematic* form of Scripture is one among its most striking peculiarities, and has in that view often been remarked and commented on by learned and able men. The whole of Divine truth is there; but it is not there in a scholastic and regular order. The doctrines of the Gospel are not set forth in the shape of a complete and technically exact code of institutes or digest of divinity. They are incidentally and indirectly exhibited, in the course of familiar narrative, or epistolary correspondence, or particular and local discussion. The natural consequence is, that they are sometimes more partially, sometimes more fully disclosed; they are sometimes expressed, sometimes insinuated; they are sometimes enforced, sometimes assumed; they are sometimes condescendingly explained, sometimes summarily enjoined. In a word, they are adequately to be elicited only by the mutual collation of various passages; or, which is the same thing, by employing one part of the sacred text to expound and illustrate another.

It is not necessary here to enlarge on the advantages attending this informal structure of the book of Revelation. A bare reference to some of them may suffice. One is, that the evidences of revealed religion are thus increased. The delivery of sacred truth being connected with innumerable facts and circumstances

and localities, the reality or probability of which may be tried by various tests, such a mass of evidence is provided for the genuineness of the book, and the sincerity and competency of the writers, as could not otherwise have been obtained. Again; the sacred doctrines are made doubly interesting to the student, by the less didactic matter with which they are mixed, and the indirect and varied manner in which they are developed. Farther, by being delivered in immediate adaptation to the particular situations and exigencies described, those doctrines are as it were exhibited in action: they are thus brought home, not only to the heart, but to the understanding also, and are secured against perversion and misapprehension in a degree which could not have been hoped of an abstract body of dogmas, with whatever logical and controversial exactness it might be framed. These are benefits which seem cheaply bought at the expense of a little inconvenience.

(To be continued.)

To the Editor of the Christian Observer.

THOUGH I by no means lay claim to the appellation of a *learned* correspondent, I beg permission to reply to the query proposed by "Baccalaureus," in your last number; viz. "Whether the word *μαρτυρ* is ever used to signify an eye-witness?" I have no hesitation in saying that it is *not* so used either by classical authors, or by the inspired writers of the New Testament, who, in my humble opinion, much less frequently depart from classic purity of style than by some has been imagined. With regard to the passage in question, (Heb. xii. i.) I have no doubt that the interpretation to which Baccalaureus refers, explaining "the cloud of witnesses," to signify *spectators* of the sacred conflict in which the early Christians were engaged, is incorrect; and as he cites Mr. Scott's au-

thority for that interpretation, I think it due to that valuable expositor (the only one of the three referred to by Baccalaureus, whose work I happen to have by me,) to observe, that though he *notices*, he expressly calls in question the propriety of it, as your correspondent will find if he read the concluding part of his note on the text, at least as it stands in the edition of 1814*.

Nor do I think that the examples adduced by Baccalaureus from the Septuagint Version of Genesis xxxi. 48, 50, give any support to the opinion that the word *μαρτυρ* may be used to denote an *eye witness*. The heap and the pillar set up by Jacob were *witnesses* to the transaction between Laban and himself, in the same sense as the covenant entered into between them is said (ver. 44.) to be a witness between them; *i. e.* both the one and the other were to serve as a standing *memorial*, which, as often as referred to, might figuratively be said to *testify* or *bear witness* to the agreement made between the contracting par-

* We have been favoured with a letter from Mr. Scott himself, to the same effect. He observes: "In the first edition of my Exposition, I professed *only*, or *chiefly*, to comment on the *translation*; as having at that time neither time, nor indeed competency, for any thing further: and, knowing that many persons, and even some expositors, supposed *spectators* of the course to be intended, I was willing to unite both senses. Twenty years, and the daily study, in some degree, of the Greek Testament especially, have altered my view, on this point: but having been fully occupied, and thinking it not of any great consequence, I did not materially alter the note; or add any thing to it, till the last edition, completed A. D. 1814.—In this I have added at the close—'Witnesses (*μαρτυρ* Acts vi. 13.; vii. 58.; xxii. 20.; 1 Thess. ii. 10.; Rev. ii. 13. *Gr.*) It does not appear that this word is ever used either in Scripture, or in Greek writers, to signify a *spectator* simply; except as he was one prepared to *testify* what he had seen. So that the *testimony* of the multitude of ancient believers to the *truths* insisted on, and not they, or others being *spectators* of our conduct, is perhaps exclusively intended.'

vies; the agreement that neither would thenceforward pass the boundary, marked by the pillar and heap, with intent to injure the other; and which, in the event of such transgression might, by a similar figure, be said to *stand in evidence* against the transgressor. (See ver. 52.) In the same sense also, if I mistake not, God is said (ver. 50.) to be *μαρτυρ* witness between them—upon every future occasion they would have to appeal to Him as the Omniscient Judge, whose unvarying perfections would ever bear witness *to the truth* of their engagement and *against* him who should dare to violate it.

I feel scarcely less hesitation in saying that the Hebrew word rendered in this and other places by the LXX. *μαρτυρ*, never is used to signify an *eye-witness*, than I have in saying that the Greek word which forms the subject of your correspondent's inquiry is not so used. Both the one and the other, unless I greatly mistake, denotes not that which is an *observer*, or (in our common sense of the word) *witness* of a thing;—but that which *bears witness* or *testifies*, whether literally or metaphorically, to a thing. The Latin word *testis* is unquestionably, I think, used in *both* senses.

I am, &c.

ARTIUM MAGISTER.

FAMILY SERMONS.—No. XCI.

Rom. viii. 9.—*If any man have not the Spirit of Christ, he is none of his.**

God the Father is represented to us in Scripture as the Maker and Governor of the world; and God the Son as the Saviour and Redeemer of mankind, in whom, since their fall, he has been continually working that they may both will and do of his good pleasure. Now as God at first made and still preserves all things by his Word and Spirit, so Christ car-

ries on and accomplishes his great work of saving men by the same Spirit. By this Spirit it is that God has in all ages revealed himself and his will to men, teaching them what to know, believe, and do, that they may be saved. Instructed and guided by this Spirit, the Prophets under the Law, and the Apostles and Evangelists under the Gospel, wrote, and spoke, and acted. And as God our Saviour has thus revealed his will to men by his Holy Spirit, so by the same Spirit, he enables them both to know and to do his will, which of themselves they are incapable of performing. The words, indeed by which God has signified his mind to us, may be sufficiently plain and intelligible, yet the things to which they relate are some of them so much above us, and others so contrary to our corrupt nature, that without the influence and teaching of the Holy Spirit, we cannot rightly apprehend or cordially embrace them. “The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.

As the things of sense are only to be judged of by our senses, and abstract or intellectual objects by our reason, so spiritual things, things revealed to us by the Spirit of God, can only be rightly understood by means of the same Spirit who revealed them. Without him we can no more comprehend spiritual things, than we can the proper objects of reasoning without reason; or sensible objects without our senses. Hence it is that we often see men of distinguished parts and learning, who are utterly ignorant of spiritual things, and who seem even incapable of comprehending them, nay, who oppose and argue against them as impossible because they tally not with their notions of what is right and fitting. They neither believe nor understand the things which God has revealed to us by his Spirit, because they seek

* Taken from Bishop Beveridge.

not the teaching and assistance of that Spirit by whom alone they can be inclined and enabled to understand and believe them. They are not "taught of God."

How different are the circumstances of those who are taught and influenced by the Spirit of Christ! By him their minds are enlightened to perceive and acknowledge the truth of what he has revealed. By him they are taught to know all the things which belong to their peace. By him they are kept from dangerous error, and led into all needful truth, which they receive in the love of it. By him they are as fully assured of the great mysteries of the Christian faith, as any philosopher can be of the most undeniable points in science or philosophy. By his holy motions they are regenerated, sanctified, renewed in the spirit of their minds, and brought to a right frame and disposition of soul. Enabled by him clearly to discern the vast difference between good and evil, between what God has commanded and what he has forbidden, they freely choose the one and refuse the other. Their understanding, their will and their affections being renewed by him, they not only comprehend the Divine truths revealed in Scripture, but they feel their force, and delight in their purity. Such "have the Spirit of Christ," and therefore they are *his*.

But "if any man have not the Spirit of Christ, he is none of his." If a man be not thus actuated and sanctified by the Spirit of Christ, he is none of his; he is not in the number of those whom he regards as his peculiar people, over whom he exercises a paternal care, and for whom he continually intercedes that they may be kept from all evil and preserved to his heavenly kingdom. Christ indeed, we are assured by the word of God, died for all men, so that all men are capable of being saved, and if they perish, it is only through their wilful neglect, or obstinate rejection of his great salvation.

But though Christ has died for all men, those only shall be saved who by faith apply the merit of his death to themselves, for their pardon and justification before God. But this the greatest part of mankind refuse to do. I speak not here of heathens or professed unbelievers, but of persons who call themselves by the name of Christ. Of these there are too many whose profession of faith in the Son of God is a mere profession; and but few who believe in him with such a faith as the Gospel requires—a faith that purifies their hearts, and so unites them to him as to make them sound and living members of that body of which he is the Head. Yet these are the only persons whom Christ regards as belonging to him. None else have any more part or interest in him as their Redeemer, or he in them, than if he had never died for them. However, therefore, they may enjoy in this world the common blessings of Providence, and even in a larger measure than others, they cannot enjoy real happiness either in this world or the next. As for those, on the other hand, who live in the exercise of that faith in Christ as their only Lord and Saviour "which worketh by love," and yields the fruit of righteousness and peace, he regards them as his own, his inheritance, his peculiar people, his elect, his friends, his brethren, yea his very members; they are the special objects of his favour, and for them he now mediates and intercedes in the presence of God. These form the household, the communion of saints, his servants, whose constant business it is to serve him, who continue in his love and favour, and are kept by his Almighty power through faith unto eternal salvation.

Happy, indeed, must those be who are partakers of such privileges, who have such a powerful Mediator and Advocate always at the right hand of God. But who are they who are thus blessed? They who have the Spirit of Christ, and none

else. For what says the Apostle in the text? "If any man have not the Spirit of Christ, he is none of his;" plainly declaring, that no one, whatever be his condition or profession, or his situation in the church, belongs to Christ so as to partake of his salvation, unless he have the Spirit of Christ. And the reason is evident; for it is only by his Spirit that any man can be made his. In no other way can we who are so infinitely beneath him, be raised to that nearness to him and union with him which are the privilege of believers; but in this way we are incorporated into him, and made very members of his body. For as the members of the natural body, being informed by the same soul which is in the head, do therefore belong to that head, so we are the members of Christ, and belong to him, when the same Spirit that is in him is likewise in us, and animates and influences us in all the actions of the new and spiritual life. Hence, "as many as are led by the Spirit of God they are the sons of God;" for having the same Spirit who is in his only begotten Son, they become his sons also, and Christ himself "is not ashamed to call them brethren:" and the reason given for this is, that "he that sanctifieth and they who are sanctified are all of one" have one and the same Spirit, and therefore are the children of the same Father. And if we have indeed "received the Spirit of adoption," and are thus enabled to "cry, Abba, Father," then the "Spirit itself beareth witness with our spirit that we are the children of God."

The Scriptures are very express on this point. "Hereby we know," says St. John, "that he abideth in us by the Spirit which he hath given us." And again; "hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." Thus are we made "the temples of the Holy Ghost." And when the Holy Ghost dwells in us, Christ. *Observ. No. 175.*

we are no longer our own but his, whose Spirit the Holy Ghost is.—We are joint heirs with him who is heir of all things; and in the mean time we have "the earnest of the Spirit," which is the earnest of the inheritance until the redemption of the purchased possession;" and by which we are even said to be "sealed unto the day of redemption."—Christ, by giving us his Holy Spirit, sets as it were his seal upon us; thus marking us as his own, and distinguishing us from the rest of the world. By this mark will the heirs of heaven be known from the children of disobedience at the last day; and then it will be manifest to all the world, that "if any man have not the Spirit of Christ, he is none of his."

How much then does it concern us all to have the Spirit of Christ, far more than all else in the world besides! For since Jesus Christ is the only Saviour of men, since he will save none but such as are his, and since none are his but they who have his Spirit, it is plain that unless we have his Spirit, we shall be lost and undone for ever. Therefore, as we tender our everlasting welfare, we must make it our chief care to obtain the Spirit of Christ. Without this, whatever we may obtain besides will only add to our anguish at the last day: whereas if we obtain this blessing, we shall then be put in possession of all that we can desire; we shall be placed on the right hand of our Lord, and called to inherit the kingdom prepared for us from the foundation of the world.

But the great question is, how a man may have the Spirit of Christ, or what he must do to get and keep it? I answer, that Christ having assumed the common nature of all men, all men are doubtless capable of receiving his Spirit; but that none actually receive it but such as are united to him by a living faith, and made members of his body:—

they and they only partake of his Spirit. Nor must we only believe in Christ but be baptized in his name; we must be born of water and of the Spirit, if we would be his. This is Christ's own appointment; and such as wilfully neglect or refuse this holy sacrament, shew that they do not belong to the flock of Christ, for his flock hear the voice of Christ and obey it.

And if we are so happy as to be "born of water and of the Spirit," and thus made the children of God, let us take heed that we do not lose the Spirit, by renouncing the faith into which we have been baptized, or living in the breach of the vows we then made. And as we cannot but feel that we have neither kept the faith, nor performed our vows, as strictly as we ought, let us earnestly pray to God not to withdraw his Holy Spirit from us, or to cast us away from his presence, but to forgive our sins and sanctify our souls. It is much to be feared, that there are too many once baptized with water and the Spirit, who have afterwards proved so undutiful and disobedient that their heavenly Father hath in effect cast them off, suffering his Spirit no more to strive with them. The condition of such is indeed deplorable, but not hopeless. If they will repent and return to God with earnest prayer, he will yet receive them, and bestow on them his Holy Spirit. He is given to none who do not implore his aid heartily, importunately, unceasingly, in faith, in the name of Christ, and in the use of all the means of grace.

And let us take heed to do nothing which may grieve the Holy Spirit of God, lest we provoke him to depart from us. Let us not stifle those holy motions he puts into our hearts, but do all we can to cherish them, that we may be "servant in spirit, serving the Lord," "zealous

of good works," "stedfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

In concluding this discourse, let me again remind you, that unless we have the Spirit of Christ, we are still in the flesh, in our natural state, without an interest in the merits of Christ's death, or in his intercession, without hope, and without God in the world; we are in continual danger of being condemned to hell fire; and when we die we shall certainly undergo this dreadful condemnation, unless, while life is mercifully prolonged to us, we shall so repent and so believe as to obtain the Spirit of Christ. If, however, we obtain this blessing, we shall be delivered from the bondage of corruption. We shall be enabled, through the Spirit, to mortify the deeds of the body, and to walk in newness of life. We shall be made to abound in the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. We shall partake of the Divine nature, and become holy in all manner of conversation. We shall have that Saviour, whose we are, ever interceding for us and washing us from our sins in his own blood. We shall be safe and secure under the protection of the Almighty, and need fear no evil. We shall live under the light of God's countenance cheering and refreshing our spirits. Having already within us the earnest of our heavenly inheritance, we need not doubt that ere long we shall be in possession of it—an inheritance incorruptible and undefiled, and that fadeth not away. "O God, who dost teach the hearts of thy faithful people by sending to them the light of the Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to

rejoice in his holy comfort, through thee, in the unity of the same the merits of Christ Jesus our Sa- Spirit, one God, world without end." viour, who liveth and reigneth with Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE extraordinary article which appeared in the last month's Eclectic Review, and which is virtually continued in the Number for the present month, cannot have failed to attract your attention. This article, it seems, has been deemed worthy of separate publication; and I am this day honoured with a copy of the pamphlet. What notice you, or any of your correspondents, may think such an attack upon the Church entitled to, I do not know: but that no one, who might otherwise undertake the service, may be prevented by the idea that such of us as, next to Dr. Mant, may have given occasion to the attack by our publications, would wish for the honour of repelling it, I, for one, avow my intention of taking no notice of the Review beyond the contents of the present letter. One controversy is quite enough for a Christian to be engaged in. Debate is dangerous; and I wish to have nothing more to do with it, than *contending earnestly for the faith once delivered to the saints* may require.

As my attention has been afresh challenged to the subject by the pamphlet sent me down from London, I will state to you, that there is one passage of the Review in which the whole argument both of Mr. Biddulph and myself is so shamefully misrepresented, that I once thought of expostulating. "The arguments (says the Reviewer) by which Dr.

Mant's quotations and statements are met by Mr. Biddulph and Mr. Scott may, without any intentional misrepresentation,* be stated thus: 1. The doctrine contended for by Dr. Mant, is not the doctrine of the Bible: *ergo*, it cannot be the doctrine of the Church of England. 2. The doctrine of Dr. Mant is not *fairly* deducible from the Articles of the Church, and the Church cannot be inconsistent with itself: *ergo*, it cannot be the real meaning, unequivocal as the language may be, of her ritual. 3. The doctrine of Dr. Mant is inconsistent with the sentiments of Bishops, Martyrs, and Reformers of the Church, as well as with our own belief who have subscribed our *ex-animo* assent and consent to all and every thing in the Book of Common Prayer: therefore—and O that those misguided Non-conformists had reasoned thus!—it cannot be the doctrine of the Church of England."

Waving all other animadversions, I remark, that this is representing Dr. Mant's position as *one* only, and all our conclusions as *the same*, whatever had been our premises; viz. that Dr. Mant's "cannot be the doctrine of the Church of England."—But the fact is, Dr. Mant's positions are distinctly *three*:—1. That this doctrine is that of Scripture: 2. That it is the doctrine of the Church: and

* Without *intentional* misrepresentation? Does this imply that there was a lurking consciousness of *actual* misrepresentation.

3. That it is the doctrine of our most eminent divines. Against these *three* positions our arguments, here so perverted, are directed: and they go to establish a direct negative to each of them in succession.

The misrepresentation of this passage is so gross, that I had actually prepared a note to the Editor, claiming justice at his hands; and I will candidly give you my reason for not sending it.

Turning over the Review, I opened upon the following passage in an article on the present state of the nation:—"What every body complains of, is *poverty*. This is the evil. But of the production of this evil we defy the sons of Adam to discover any other cause than the following: namely, the destruction of the national property BY THE GOVERNMENT, and in some, though a far inferior, degree, the derangements of business by the war. How can it be imagined that the enormous, the unheard-of, the incredible expenditure to which this nation has been subjected by the operations of GOVERNMENT, should not have produced the effects which we behold, which we lament, and under which the nation languishes and mourns? The wonder is, not that it has produced such effects, but that it has not produced them in still greater measure, and at a much earlier period. The miracle is, that the productive powers of the country have been so long able to keep pace with the DESTRUCTIVE POWERS OF GOVERNMENT; have been so long able to save the nation from feeling the stings of increasing poverty, notwithstanding the immense and increasing mass of property which THE GOVERNMENT annually consumed! During a period of scarcely twenty-five years, THE GOVERNMENT has actually expended more than *one thousand nine hundred millions sterling*! Only think of *one thousand*

nine hundred millions abstracted from the property of this people, in the course of twenty-five years; and wonder at their poverty if you can! Only think of the virtue and industry of this people having created, in the course of twenty-five years, *one thousand nine hundred millions* of property, to be TAKEN FROM THEM! to be consumed by others, and not by themselves! a property for which they laboured, but with which they were allowed neither to increase their riches nor add to their enjoyments! excepting as far as the pleasures and profits of war extended."* p. 425.

This determined me against sending my note. I resolved to have no communication with persons who seemed equally well prepared to preach rebellion against "the government," and virulent animosity against the Established Church.

I cannot forbear asking, if this is the publication which our dissenting brethren patronize and press into notice, what are we to think of all the professions of *candour* and *liberality*, even towards the Church, which they so copiously make at the meetings of our Bible Societies, and on other public occasions?—And not only so, but, if this publication be the vehicle of their sentiments, where is their loyalty and well affected mind towards the state?

I beg it may be observed, that I am not here saying, the Dissenters are disloyal, or they are malignant in their hostility against the Church: I would not even insinuate such charges: I should be very backward to admit, and very sorry to believe them—whatever I may think of the Eclectic Review. I only call upon them to consider what they are doing in patronizing a work of such a spirit, and

* I acknowledge myself answerable for printing certain words in this quotation in capitals.

in allowing what may be considered as their organ to be conducted in such a manner.

I only add one more remark. Supposing it were demonstrated, as the Reviewer is eager to believe is the case, that such an institution as the United Church of England and Ireland—an institution of such extent and influence—maintained so bad a doctrine as he agrees with us in thinking Dr. Mant's to be, what should be the feelings of the Christian mind on the view of the fact? What *must* be the feelings of any mind, in which the interests of true religion were not outweighed by those of its own little sect? Could they be any other than those of unfeigned and deep regret? Could they be feelings of triumph and insult?

I am, Sir,

Yours respectfully,

JOHN SCOTT.

Hull, June 3, 1816.

To the Editor of the Christian Observer.

An essential service has been rendered to the religious public by your correspondent R. W. D., in the cautionary extract respecting "*The Whole Duty of Man*," which he has communicated through the medium of your pages (Number for April, 1816, p. 223.) The mischief which has been produced by that defective publication is incalculable. The grounds upon which a guilty sinner must hope for acceptance with God, as stated in that book, being directly opposed to those which are laid down in the Scriptures, it is much to be feared that the excellent moral precepts with which it abounds, have tended (in a multitude of cases) to delude the reader, by inducing him to rely upon the supposed merit of a *sincere though imperfect obedience*.

Not to dwell, sir, at present upon this important topic, permit me to inquire of R. W. D. (or of any other correspondent who may be able

to communicate the information,) whether the *name* of "the author of the *Whole Duty of Man*" be known to him; or whether, in the course of his reading, he may have met with any facts which throw light upon that question? In the meantime, I would submit the following hints to the consideration of those who may feel interested in the subject.

The *name* of the writer was, I believe, studiously concealed at the period of the publication of the work; and (if I am not mistaken, for I have not, at this moment, the opportunity of reference) that circumstance is stated by the publisher of the folio edition. The work in question, "*The Whole Duty of Man*," was written in the middle of the 17th century, against the errors of the Antinomians. The title-page of the copy of one of the earlier editions belonging to the library of Queen's College, Cambridge, contains an anonymous MS. note, in which the author is stated to have been "*Mr. Basket of Worcestershire*."

In the subjoined curious extract, which being hitherto unpublished may not be undeserving a place in your pages, the work is ascribed to a different hand. It is selected from a miscellaneous and voluminous collection of MSS., of sufficient notoriety, in the public library at Cambridge. Of the degree of probable authority which attaches to the narrative, your readers must form their own opinions.

G. C. G.

"October 31, 1698, Mr. Thomas Caulton, Vicar of Worksop, in Nottinghamshire, (in the presence of Sir W. Thornton, and his Lady, Madam Frances Heathcote, Mrs. Mary Ash, Mrs. Mary Caulton, and John Hewijt, Rector of Hart-hill,) declared the words following, viz.—

"November 5, 1689, at Shire Oake, Madam Ayre, of Rampton, after dinner, took me up into her

chamber, and told me that her daughter Moyser, of Beverley, was dead, and that in that month she had buried her husband and several relations, but that her comfort was, that, by her monthly sacraments she participated still with them in the communion of saints.

“Then she went to her closet, and fetched out a MS., which she said was the original of *the Whole Duty of Man*, tied together and stitched in octavo like sermon notes. She untied it, saying, it was Dr. Fell’s correction, and that the author was *the Lady Packington* (her mother), in whose hand it was written.”

“To prove this, she said Mr. Caulton further added, that ‘she said she had shewn it to Dr. Covell, Master of Christ’s College in Cambridge, Dr. Stamford, Prebendary of York, and Mr. Banks, the present incumbent of the great Church in Hull. She added, withall, that *the Decay of Christian Piety* was her’s, (the Lady Packington’s) also, but disowned any of the rest to be her mother’s.’

“This is a true copy of what I wrote from Mr. Caulton’s mouth, two days before his decease. Witness my hand, November 15, 98.”

“JOHN HEWIJT.”

Baker’s MSS. Vol. XXXV. p. 469.

JOURNEY THROUGH HOLLAND AND GERMANY TO SWITZERLAND.

(Continued from p. 369.)

THE next day we left Schwallback (the source of the water called Seltzer water, and surrounded by mountains,) for Mayence or Mentz. We had an unpleasant road along dreary woods entirely of pines and furze, and over very steep mountains, which required an additional horse to each carriage. Long before we reached Mayence we saw the deplorable marks which the French had left of their short residence there. Not a

tree was to be seen; all had been cut down, to be placed by them before the numerous works they had raised for the defence of the town, when attacked by the Prussians, who took it after a slow siege of many months. These works are of considerable extent, with wide fosses and draw-bridges.—Cassel faces Mayence on the other side of the Maine; and in the middle of that fine river is a small island, which the French made their slaughter-house, and in which they are said to have killed and eaten six thousand of their own horses. From Cassel, where we put up for dinner, I walked to Mayence over a wooden bridge, which rests on sixty large boats, distant from each other about 36 feet, which gives a length of 2160 feet.

The town of Mayence is, as to the streets, one of the dirtiest I ever saw. A row of single stones is placed in every street, lengthways, so that by walking over them you may escape being buckle deep in mud.

My object in going to Mayence was to view the vestiges of the siege. They were tremendous, but yet not so extensive as I expected. A good many houses and some churches and other public buildings had been levelled with the dust; but many houses, which exhibited strong marks of the cannon, had stood, and might be easily repaired. They have a method of painting the outside of their houses, *al fresco*, of a pink colour. I think the effect is generally good; and on the steeple of the cathedral, which is handsome and high, it is even beautiful. It looks as if it were built of light red marble. The elector resides here. His palace has a fine appearance: and though a prince of the church, his military establishment was on a very extensive and respectable footing; and his troops has a truly martial air, and seemed to be well disciplined. The arsenal is a handsome building on the outside of the town, and fronts the

Maine. No one was at that time permitted to go near it: there is also a handsome palace in the great square belonging to the prince of Holstein, called Holstein House.

On going back to the inn, I was stopped at the entrance of the bridge I had passed before, and conducted by a soldier to the major of the garrison, who demanded my passport, and inquired how I had passed before, without being stopped by the centinels; and told me, that I must be detained until the pleasure of the commandant of the town was known. I shewed him my passport, and said that, if there were a general order to stop English gentlemen on the territory of the Elector of Mayence, I should readily submit, and only congratulate myself on being the prisoner of an officer of so much politeness; but that, if there was no such order, I should undoubtedly complain to the ambassador at Munich. This produced many civil expressions on his part, and I was allowed to proceed.

I dined at Cassel, and crossed an arm of the Maine at a village called Frotzheim. The bridge consists of large planks fitted to each other, but not fastened, and without any railing, set across copper boats; which boats are strongly linked together, and moored across the river. They are extremely thin and light, but are capable of bearing a great weight. The river being rough when we went over, the sensation on the bridge was very singular, as the boats necessarily obeyed the impulse of the waves. We went through a cross road over fields to a very neat and small town, called Cross Geran, where I found the houses all painted on the outside, and the principal streets wide.

Nothing remarkable presented itself between this place and Heidelberg, which belongs to the elector palatine. The whole country called the Palatinate is uncommonly beautiful and fruitful. The road lay be-

tween a ridge of high hills, planted with vines on one side and sloping fields on the other. I had the pleasure of witnessing the commencement of the vintage, an event which always diffuses through every wine country a general air of cheerfulness. The weather was extremely fine, and I walked the greater part of the way. One side of the road was at different distances occupied by very capacious vessels, in which men with large wooden pounders were pressing the grapes; which strings of other men, continually succeeding each other, were bringing down from the vineyards, where a great number of women and children, who sung while they worked, were employed in cutting them. I bought for the value of five-pence a basket full of fine white and red grapes, sufficient for my travelling companions and myself and all our attendants.

After having gone about ten miles, a different and more mournful scene arrested our attention. It was a severe engagement between the French and the Austrians, on the other side of the Rhine, some miles below Mannheim, which I left on my right hand. The cannonade was incessant, and the smoke could be seen rising at every discharge of the artillery. The horror of this scene, which formed so striking a contrast to that peaceful and cheerful one I had just left, made so strong an impression upon me, that I took no notice of the country through which I was travelling until I reached Heidelberg, where I arrived in time for dinner. Heidelberg is an old town, having little that is remarkable, except its fine situation on the Neckar, a large navigable river, and the beautiful country by which it is surrounded. The fortress is said to be strong. The day being hot, I had not sufficient curiosity to visit the famous ton kept in the castle, which contains one thousand hogsheads of wine. The quantity drawn from it every

year is always replenished out of the ensuing vintage.

Between Heidelberg and Stutgard, a distance of about twenty-two leagues, I passed through several small towns and a great number of villages, but no place of any note. The country was every where rich and well cultivated, and exhibited a continued succession of hills, valleys, fields, and woods. The verdure was beautiful. The accommodations, except in great towns, proved wretched. The food and wines indeed were good, but the houses were dirty; and the feather-beds placed above and beneath us, were in a state to make us wish to sit up at night, in preference to entering them.

On the 26th I arrived at Stutgard, the capital of the duchy of Wirtemberg, and the winter residence of the duke. He was, next to the electors, the greatest prince in the empire of Germany—had a standing army of 6000 men, and could raise a militia of 40,000 more.

Stutgard is a handsome well-built town; contains wide and airy streets, and good houses. The palace of the duke is a magnificent regular building. By a decree of the empire, this duchy had lately armed its peasants, a circumstance which had proved detrimental to the fine chaces of the duke and some of the nobles; and not only to their game, but also to the gamekeepers who opposed the use the peasants were disposed to make of their arms. They had actually shot some of the keepers, observing, very coolly, "*We are no longer in old times, and are determined to begin to live.*" Is it not surprising that, notwithstanding this disposition of the public mind (of which there are many still stronger indications,) the government should not only have persevered in maintaining all the severity of their feudal rights, but should have resorted to fresh measures of oppression, calculated to rouse the people to actual insurrection?

The war and the general levies of the empire had rendered new taxes necessary. Here, as formerly in France, the people only were taxed. The nobles and the military, those who composed what they call the *stelts*, and those who had the most distant affinity with the duke, or employment in his household, were *privileged persons, and paid no taxes*. The chief object of taxation is the vineyards and the wines, which make four fifths of the wealth of Wirtemberg. The people, who have the reputation of being good and quiet, had hitherto submitted quietly to the oppression they had to endure. But on the occasion of a recent imposition, by which wines drunk by the lower orders were more heavily taxed, while those of the higher classes continued wholly exempt, a considerable ferment was produced. The edict of the duke and his council was no sooner out, than the Burghers met, and made a respectful remonstrance upon this grievance, stating it to be beyond their strength. The duke and council refused to modify the measure;—upon which the people signified their determination not to submit; and held meetings, which assumed so alarming an appearance that when I left Stutgard, a proclamation was in the press, repealing the obnoxious edict.

(To be continued.)

DR. PINCKARD'S NOTES ON THE WEST INDIES.

In our volume for 1806, we gave a copious Review of this invaluable work. We are happy to see that a second edition has recently made its appearance. No publication could be more seasonable. It exhibits the impression made on the mind of an intelligent and disinterested spectator, at first evidently prejudiced in favour of West-Indian manners, who has had an opportunity of seeing with his

own eyes the real nature and effects of colonial bondage. We think it the more necessary to bring forward to the view of our readers, at this particular time, a witness so respectable, and so far removed from any suspicion of partiality or party feeling, as Dr. Pinckard; since, in the warmth of the conflict on West Indian subjects which is now carrying on, the colonial partizans appear disposed to deny the existence even of the most prominent features of their own system. We should as soon have expected to hear it denied that the nose formed a part of the human countenance, as that the practice of *driving* the Negroes at their work by the impulse of the cart-whip, was not generally prevalent in the West Indies. Exceptions from this common rule may doubtless be produced—so may men without noses: but from such rare examples it would be most obviously unfair to object to the general statement. The fact is—a fact capable of the clearest proof from the direct evidence, or the unavoidable concessions, of West Indians themselves—that the Negroes in general labour under the lash, and are compelled to exertion either by the terror or the actual pain of its infliction. On some future occasion we may present to the public view, should that be necessary, a variety of authentic attestations to this fact. In the mean time, the testimony of Dr. Pinckard may be regarded as quite decisive. Drivers, of whom there are one or more on all estates, this interesting writer describes to be “Slaves so termed from being promoted to the distinguished office of following their comrades *upon all occasions with a whip at their backs, as an English carter follows his horses.*” In short, it would be as reasonable to deny that slavery exists in the West Indies at all, as to deny that the slaves are compelled to labour by the impulse of the whip.

Chrst. Observ. No. 175.

Our object at present, however, is not to enter on the discussion of this particular question, but to present our readers with some of those graphic representations of West Indian manners and feelings, in respect to the slave population, with which Dr. Pinckard has furnished us, and which have not already been extracted in our former review of his work. The first we shall give has a relation, not to the conduct of any individual, but to the administration of criminal justice, and the judicial proceedings of public functionaries. The letter from which the extract is taken bears date in Demarara, the 16th May, 1796.

“I wish I could repeat to you,” observes Dr. Pinckard, “as eloquently as I heard it related, the very interesting detail of an expedition sent into the woods against the Bush-negroes, last year, under the command of Major M’Grah and Captain Dougan. Many persons had been robbed, and had their property otherwise injured by their predatory excursions: indeed the whole colony was disturbed, and, from the increasing number of these sanguinary hordes, was threatened with eventual destruction. It was resolved, therefore, that a body of troops should be sent into the woods to search for their places of resort, and to endeavour to subdue or exterminate them. A party of the Dutch soldiers of the garrison was accordingly equipped for this duty, and marched in due military order into the forest.

“But this was not the species of force calculated for such an enterprise: from not having observed all the minute precautions required in this new and hazardous warfare, they were surprised and defeated by the Blacks; and very few of the soldiers escaped, most of them being killed, and their scalps, or bodies, fixed against the trees, to serve as examples of what others were to expect who should venture on a similar service.

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"The government and the colonists having discovered, from fatal experience, that the Bush-negroes were more formidable than had been imagined; and finding that regular European troops were not the best fitted for this kind of duty, raised a corps of Blacks from among the most faithful of the slaves, and also engaged in their interest a party of Indians from the woods, who, happily for the planters, hold the Bush-negroes in great abhorrence.

"Well provided and equipped, this second expedition, commanded as above mentioned, separated into two parties, and boldly advanced into the forest to form a combined attack. Upon their march, they passed the dead bodies of the Dutch soldiers, tied to the trees at the sides of a narrow path. Not deterred by this horrid scene, they proceeded onward, having the sagacious Indians on their flanks; by whose acuteness and penetration they discovered the various situations where the different companies of the brigands had taken up their residence, and, by well-concerted attacks, defeated and routed them wheresoever they met them. *As an encouragement to the able and new-raised troops, a premium was offered for every right hand of a Bush-negro that should be brought in; and, when they returned from the woods, they appeared with seventy black arms displayed upon the points of their bayonets, causing a very singular and shocking spectacle to the beholders. Three hundred guilders each had been fixed as the price; but it was found necessary to reduce the premium, lest the slaves should kill their prisoners, or even destroy each other to obtain it.*

"The exertion and fatigue required in such a movement cannot well be conceived by those who are accustomed only to regular and systematic warfare: nor is it probable that such a service could have been supported in this climate by European soldiers.

In addition to all the difficulties of making their way through the unknown and almost impenetrable woods, they knew not where to find the enemy's posts; and were, at every minute, liable to be fallen upon by surprise.

"At first entering the bush, the march was continued for a great distance, nearly knee-deep in water; when further advanced, the troops had to scramble through the thickets, or follow each other, by a confined path, in Indian file; and, after the harassing march of the day, to lie down at night, on the bare ground, under the trees, the officers suspending their hammocks from bough to bough in the open air. They had, moreover, to carry the whole of their provisions, arms, ammunition, and every other necessary required for the success of the enterprise, upon their backs.

"But for the assistance given by the Indians, the brigands would, probably, never have been subdued; perhaps not found! The expertness of these men, in such a pursuit, is peculiar, and beyond all that could be imagined, by those who live in crowded society. They not only hear sounds in the woods, which are imperceptible to others, but judge, with surprising accuracy, of the distance and direction from whence they proceed. The position of a fallen leaf, or the bending of a bramble, too slight to be noticed by an European eye, conveys to them certain intelligence respecting the route taken by those whom they pursue.—From constant practice and observation, their organs of sense become highly improved; and they hear with an acuteness, and see with a precision, truly surprising to those who are unacquainted with their habits and their vigilance. With such guides, the corps moved in confidence, and was conducted with safety. Seven encampments of the brigands were discovered, and completely

routed; some of which had existed during fifteen years, concealed in the profoundest gloom of the forest.

"The following was the mode usually observed in establishing these places of residence and resort. Having fixed upon the spot most convenient for their purpose, a circular piece of ground was cleared of its wood: in the centre of this, they built huts, and formed the encampment, planting around the buildings, oranges, bananas, plantains, yams, eddoes, and other kinds of provisions; thus, in addition to the trees of the forest, procuring themselves further concealment by the plantations which gave them food. The eddoes were found in great plenty, and seemed to constitute their principal diet.—Round the exterior of the circular spot was cut a deep and wide ditch, which, being filled with water, and stuck, at the sides and bottom, with sharp-pointed stakes, served as a formidable barrier of defence. The path across this ditch was placed two or three feet below the surface, and wholly concealed from the eye by the water being always thick and muddy. Leaves were strewed, and steppings, similar in their kind, made to the edges of the ditch, at various parts, as a precaution, to deceive any who might approach, respecting the real situation of the path. But the proper place of crossing was found out by the sagacity of the Indians, who soon discovered that to attempt to pass at any other part was to be impaled alive.

"It was found that the brigands had eight of these encampments, or points of rendezvous, in the woods, one of which is supposed still to remain undiscovered. After much fatigue in endeavouring to find it, the search was relinquished, in the idea that some of the prisoners, either by indulgence or torture, would be induced to make it known: but this expectation has only led to disappointment. All the means used have

failed; and the prisoners, faithful to their cause, have suffered torture and death without betraying their forest associates.

"The cruel severities inflicted upon these miserable Blacks have been such as you will scarcely believe could have been practised by any well ordered government: for, however strongly punishment was merited, the refinement of torture, with which it was employed, ought never to have been tolerated in any state professing to be civilized. Humanity shudders at the bare recital of it.

"Most of the ring-leaders were taken, and brought to Stabroek, where they were afterwards tried and executed; the majority of them suffering with a degree of fortitude and heroism worthy a better cause. One in particular, named Amsterdam, supported the extreme of punishment with a firmness truly astonishing. He was subjected to the most shocking torture, in the hope of compelling him to give information regarding the remaining encampment—but in vain! He despised the severest suffering, and nothing could induce him to betray his late companions, or to make known their yet undiscovered retreat.*

"He was sentenced to be burnt alive, first having his flesh torn from his limbs with red-hot pincers; and in order to render his punishment still more terrible, he was compelled to sit by, and see thirteen others broken upon the wheel and hung; and then, in being conducted to execution, was made to walk over the thirteen dead bodies of his comrades. Being fastened to an iron stake, surrounded with the consuming pile, which was about to be illumined, he regarded the bystanders with all the complacency of heroic fortitude, and, exhibiting the most unyielding courage, resolved

* We would here warn such of our readers, as have not nerves capable of enduring a tale of horror, to proceed no farther in the narration.

that all the torture ingenuity or cruelty might invent should not extort from him a single groan, or a syllable that could in any way impeach his friends.

"With the first pair of pincers, the executioner tore the flesh from one of his arms. The sudden infliction of pain caused him to recede, in a slight degree, from the irons; and he drew in his breath, as if to form it into a sigh, but he instantly recovered himself. His countenance indicated self-reproach, and he manifestly took shame for having betrayed even the slightest sense of suffering; then, resuming more, if possible, than his former composure, he patiently waited the approach of the next irons, and, on these being brought towards him, he steadfastly cast his eye upon them, inclined a little forward, and with an unshaken firmness of countenance, deliberately met their burning grasp! From that moment he shewed himself capable of despising the severest pain. Not a feature was afterwards disturbed, and he preserved a degree of tranquillity implying absolute contempt of torture and of death.

"Finally, when the destructive pile was set in flames, his body spun round the iron stake, with the mouth open, until his head fell back, and life was extinguished. I am told, by a gentlemen who had the melancholy task to attend the execution, that the most horrid stench continued for many hours, to issue from the roasting body, and was extremely offensive throughout the town, penetrating so strongly into the houses to leeward, as to make many persons sick, and prevent them from taking food during the remainder of the day."

Well may humanity shudder at such a recital. But if the transaction be too horrid even to be told, what must it have been to have been witnessed—and still more, what must it have been to have been felt? And is it in the *uncontrouled* power of persons capable of perpetrating such

atrocities, that the British Parliament and the British Nation will leave the destinies of near a million of their fellow-subjects? We must no longer squeamishly turn aside our view from those spectacles of horror. This nation can no longer decline the duty of examining them, aye, and of remedying them too.

But we shall be told, that twenty years have passed since these scenes were acted; and that the state of the Slaves in the West Indies has been greatly improved during the interval. Be it so. But to what is this improvement, even if we admit that it has taken place, to be attributed but to the controul of public opinion in this country, and to the influence of those public discussions which West Indians would deprecate as the worst of evils?

For ourselves, we think there may be some room to question whether the temper and feelings of the White population of the West Indies towards the Slaves have undergone any marked change. We speak not of enlightened proprietors residing in this country; nor of some excepted cases of men of enlarged minds and liberal education residing in the colonies; but we speak of the mass of the resident Whites. The recent transactions in Barbadoes do not certainly furnish any striking proof of the alleged improvement. Only two White men at most, more recent accounts state only one, fell during the commotion; and it is even now doubted whether that single death is to be ascribed to the insurgent Blacks. But what has been the course pursued by the Whites? Numbers of *unresisting* Slaves, it is admitted, have been killed by the militia. Numbers besides have since been executed on the scaffold; and the thirst for Negro blood, we are told from good authority, is not yet satiated. A thousand executions are said to have taken place in the course of a few weeks. We should like to read the minutes

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of the trials which have issued in this summary and tremendous ACT OF JUSTICE. Why, if in this kingdom, containing twelve millions of people, rebellion had threatened the life of our monarch, and the overthrow of his government by open war, what should we have said to a thousand executions? And yet in the petty island of Barbadoes, containing not a one-hundred-and-fiftieth part of that population, a thousand human beings are judicially executed in the course of a few weeks.—Even in Demarara, the very scene of the enormities related by Dr. Pinckard, one of the criminal judges, J. Clayton Jenyns,

no longer ago than in November last, published in the gazette of that colony his deliberate opinion, “that the authority of the master over his Negroes is not to be encumbered with official formalities;” that “his power cannot without danger be brought into doubt or discussion, and should never be opposed or thwarted by any intermediate authority.” If a judge, the very man to whom the protection of the slave from oppression is officially committed, thus speak, what are we to expect from the community at large?

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

Considerations on the Doctrine of Baptism, reprinted from the Eclectic Review, May 1, 1816. Article, Dr. Mant's two Tracts, intended to convey right Notions of Regeneration and Conversion; and the Publications by the Rev. Messrs. Biddulph, Scott, and Bugg, in Answer. London: Conder. 1816. price 2s.

pamphlet, cannot fail to produce a conviction in any unprejudiced mind, that their object, in mingling in this controversy, has been, not to vindicate the truth, but to injure the Establishment.

The substance of the charge brought against the Church by the Eclectic Reviewers is, that her Liturgy is Popish (p. 7,) because it maintains the popish doctrine on the important point of baptismal regeneration.

In endeavouring to repel this writer's charge, we shall consider—

I. His proof from testimony.

Although this writer informs us, that the proof of what the Church teaches “can only be decided by the declarations of her own ritual,” (p. 15,) he nevertheless makes as much use as he can of other evidence. His witnesses may be divided into two classes.

1. The Nonconformists.

These divines, he informs us, considered, “that the Book of Common Prayer teaches the doctrine of real baptismal regeneration, and certain salvation consequent thereupon,” (p. 4.) And they attached “so much weight to this consideration that it was a principal

THE Eclectic Reviewers, having been in the general habit of vindicating from attack the “doctrines which are according to godliness,” may be supposed on this ground to have acquired a certain degree of credit among religious readers of all descriptions. For some time past, however, their work has assumed so hostile an attitude towards the Established Church, to say nothing of the state,* as to induce many persons who formerly favoured its design, to regard its progress with no small degree of suspicion and distrust.

The most superficial survey of their “Considerations on Baptism,” which they have deemed it their duty to obtrude on the world as a separate

* See a paper in the present Number, 433.

and prominent ground of their Nonconformity." (p. 4.)

But admitting that the Nonconformists held the opinion ascribed to them, we still cannot receive their opinion as *evidence* of the doctrine of the Church. That the above statement was made by some of them, is beyond a doubt. But were they proper and competent judges in this case?

The Reviewer, indeed, tells us, that they "had the best opportunities for ascertaining" the truth of this doctrine. We, on the contrary, are of opinion, that their circumstances were very unfavourable to the forming of a sound judgment on any points involving the credit of the Establishment.

In the first place, many of them were exceedingly inveterate against an *episcopal* form of church government; and many of them could not endure *any* liturgy at all. The Independents, who were very numerous, thought it a grievance to be clogged even with the "Directory," (issued by the Presbyterian Parliament,) though it *prescribed* no particular words to be used, but merely pointed out the order to be followed, and suggested the general topics of prayer. A few indeed there were, like Baxter, who would have conformed to a liturgy of their own devising; but the greater part would not conform to any ritual.

In the second place, at the close of a revolution and counter-revolution both in church and state, the revolutionary party cannot surely be considered to have been in any better situation for interpreting the doctrines and services of their adversaries, than the followers of the late Ruler of France are for candidly interpreting the present acts of the French government; or the West-Indian party for deciding upon the merits of the Slave Registry Bill.

This at least may fairly be asked, Wherein did the "opportunities" of the Nonconformists of the Second Charles's days excel those of former

times? And how came it to pass that the former should have been better able to appreciate the views of the Church, respecting the doctrine of baptism, than their forefathers, the Puritans? It is possible, although we know of no evidence of the fact, that there might have been individuals among the Nonconformists of earlier days who entertained the same opinion with those of later times; but no similar objection appears to have been made against our Baptismal Office during the long reigns of Elizabeth and the First James. In the Millenary petition, and at the Hampton Court Conference, in which the Nonconformists, in the most explicit and minute manner, stated their objections to the Liturgy, before King James, though they objected to the cross in baptism, and to the interrogatories to children, they never made any objection to the *doctrine* of that service as popish. This would seem to be an unaccountable omission, if the matter had been viewed in the same light by those divines as by their successors. The inference seems inevitable, that as the Puritan divines of earlier times did not differ from the Church on the doctrine of baptism, the doctrine which the later Nonconformists and the Eclectic Reviewers have ascribed to the Church is not her doctrine; or else that it was the doctrine of the early Puritans also; and then the Reviewers dissent from their fathers as well as from the Church.

But we have farther reasons to allege for considering the Nonconformists as not properly qualified to decide upon the genuine meaning of our Liturgy.

The Reviewer deposes on their behalf, "that the Book of Common Prayer *teaches* the doctrine of real baptismal regeneration and certain salvation consequent thereupon." (p. 4.) Mr. Baxter has, moreover, recorded as theirs (octavo edition, p. 206.) the following sentence, which the Reviewer has chosen to omit;—"and *that*," namely, this *regeneration*

and salvation, "whether the persons baptized were qualified subjects of baptism, yea or not."

These Nonconformists distinctly charge the Church with holding, not only "real baptismal regeneration and certain salvation," in consequence of baptism; but with holding that these blessings are communicated in baptism, "whether the persons baptised are qualified subjects of baptism or not." Here we take our stand, and ask, whether they have stated this matter justly? If not, their testimony is completely invalidated. Is this the doctrine of our Church? Will this writer contend that it is? We venture to affirm, that if one thing in our Liturgy be more demonstrably evident than another, it is this; that in none of her regular services does the Church speak of regeneration but as connected with repentance, faith, and obedience.

These same persons, as Mr. Baxter informs us (p. 217,) objected to the sign of the cross in baptism. But, in objecting to a thing being imposed upon them, they should prove it wrong according to the meaning of the imposer. But Mr. Baxter informs us, that "the generality of the licensed ministers regarded it as a sacrament super-added to that which our blessed Lord had instituted." Is this then the light in which our Church views the cross in baptism? Does she consider it as a *sacrament*? A child, if asked "How many sacraments hath Christ ordained in his Church?" will answer, "Two: baptism, and the supper of the Lord."

If an attempt should be made to evade the force of this argument, by saying, that the Nonconformists did not state that *the Church* regarded the sign of the cross in baptism as a sacrament; we should reply, They either did state this as the doctrine of the Church, or they did not. If they did, they stated that to be her doctrine which is not her doctrine;

and their evidence is thus rendered nugatory. If they did not state it as *her* doctrine, yet brought it forward as an objection against the Church, then their testimony is again invalidated; because they bring forward, as an objection against the Church, a doctrine which she does not teach.

The Nonconformists, therefore, are not competent witnesses in this case. There appears indeed to be no ground for many of the objections which they made against the Church in those times, except this; that the Papists had made use of similar ceremonies, and had attached certain ideas of efficacy to their use. But surely this is no proof that the Church of England attaches a like meaning to them. Take, for example, the cases of the "ring in marriage,"—"the cross in baptism,"—and "kneeling at the sacrament."

Some of the Nonconformists said, (and perhaps some modern Dissenters may say the same,) "We consider these things as popish, superstitious, and idolatrous." But the question is not in what light these things are viewed by Nonconformists, but in what light the Church considers them. And surely the circumstance that they were so regarded by Nonconformists is no proof at all that they were so regarded by the Church. We conclude then, that since these Nonconformists considered as idolatrous, ceremonies of the Church which are not idolatrous; held sentiments to be contained in her services which are not contained in them; and brought, as objections to the Church, doctrines which she neither taught nor believed; their testimony respecting what the Church teaches, or intended to teach, in the Office of Baptism, cannot be allowed much weight.

The Reviewer argues thus:—It would be "strange," he says, that the Nonconformists should "mistake" the Church's meaning on this point. (p. 4.) But they actually did

mistake many other things, and why not this?—He then adds, "If they were" mistaken, "it is still more strange that no benevolent attempt was made to convince them of their error." But who was to make the attempt? Would it not have been "strange" had those persons, who, this writer informs us, deliberately framed "the act of uniformity," with a "view to exclude them from the Church," used "benevolent attempts," with a view to keep them in it?

2. The second set of witnesses produced by the Reviewer, are the Ministers of the Church of England.

The majority of the dignitaries and officiating ministers, he says, are of the same opinion with Dr. Mant and the Nonconformists. This, however, is assertion without proof. Dr. Mant indeed claims the generality of the clergy as agreeing with him in opinion. But many persons, equally wise and well-informed, take a different view of the matter, and consider the majority of the clergy, who think at all seriously upon the subject, as opposed to Dr. Mant on this point. Indeed, if the statement of Dr. Lawrence, in a pamphlet which he has recently published (pp. 17, 18,) be correct, *none* of the clergy believe what is contended for by Dr. Mant; namely, that, in every instance, persons are "regenerated in baptism, and in baptism exclusively."

But supposing the statement of the Reviewer to be true, as to the opinions of the majority of the clergy, to what does it amount? We have already proved, that the Nonconformists are not competent judges in this case; and we shall find little more difficulty in proving the same respecting these divines. It is not necessary to impugn the validity of the testimony assumed to be supplied by these witnesses, on the ground of any exception we ourselves might take to their competen-

cy: but surely it is fair to invalidate the Reviewer's authorities from his own representations of them. And if the character of these divines, given by this writer, is just, we might as well refer the decision of the question to the Church of Rome, as to them. Let the reader only view their portrait, as drawn by the Reviewer, and judge. He describes them as the "anti-biblical faction," who oppose "the circulation of the Bible only,"—as abettors of the doctrine of *baptismal regeneration*, and the ridiculers of "Methodistic conversion;" whose "opposition" is "the last convulsive struggle of Popery within a Protestant Church." (p. 13.) Let us ask, Would this Reviewer admit the competency of popish witnesses respecting Protestant doctrines—his own doctrines, for instance—even if their numbers were in the proportion of 5000 to one? Or would he regard it as fair, if we should take from *Arians* and *Socinians* our views of the orthodoxy of himself and his brethren?

The unfairness of this writer is very extraordinary. Mr. Biddulph had quoted the testimony of about eighty divines of our Church, of the very first rank for station, learning, and piety. Yet the Reviewer has the boldness to say of these witnesses; "Whatever those good and great men believe to be the truth, or whatever they understood to be the doctrine of their Church, we cannot admit them as evidence in determining the fact of the obvious and generally received meaning of the language of that Church." (p. 7.) But why not admit them? Under what disability do they labour? Are they ignorant, and therefore incapable of appreciating their own creed? Or are they Papists, and of course adverse to the genuine construction of Protestant doctrines? Or are they enemies to the Church, and therefore lying under proscription by reason of prejudice? Let us mark

here the unfair conduct of this writer, in his assumed quality of arbiter in the present controversy.—He proves himself to be a prejudiced adversary to the Church; and not inclined, in her case, to “judge righteous judgment.” He admits professed and decided enemies out of the Church, and those whom he represents as Papists within it, as competent and sound witnesses in this cause; but Protestants and friends, though “good and great men,” he will not permit to be heard: their evidence is inadmissible.

Before we dismiss the subject of testimony, it will be well to notice another circumstance, which greatly affects the credit of this writer, and his claims to fairness and impartiality. In the 7th page he observes, “It is no part of our *object*, in entering upon the controversy, to determine the doctrine of the *Bible*, on the subject of Regeneration. Among the Non-conformist Divines, that has never been an obscure or disputed point.” And again—“Among Dissenters there exists no controversy on the subject of regeneration: that controversy is wholly confined to the Established Church.” Thus, it seems that the Church of England alone, of all the denominations of Christians in Great Britain, is profane and heretical enough to dispute upon so sacred a subject as regeneration.—However true this may be as to the time past, the Eclectic Reviewer is determined that the dispute shall be “confined” to “churchmen” no longer.

And if it be *true* that this “controversy is wholly confined to the Established Church,” does it not appear somewhat officious, if not presumptuous, in a Dissenter to set up himself as an umpire in the dispute, and to decide with a boldness only exceeded by those who assume the gift of infallibility, respecting an *exclusively* church controversy; to settle, Christ. Observ. No. 175.

by his own dictum, whose testimony shall be admitted, and whose shall be rejected; and, at last, to leave the decision to a body, consisting of Dissenters on the one hand, and of Papists in the church on the other, as men deserving implicit confidence,—while he entirely declines, as unworthy of regard, the judgment of those members of the Church whom he nevertheless acknowledges to be “great and good men?”

It ought not to be forgotten, that the conductors of the Eclectic Review set out, in their critical career, professedly in conjunction with churchmen; and assumed, as the basis of their religious system, the “doctrinal Articles of the Church of England.” There was then no objection made to the Church’s notions of baptism, nor any reflections on her heresy. But now that the aid of churchmen is no longer deemed necessary, the conductors take this method of paying their debt of gratitude to their former coadjutors for raising them to that height in literary estimation to which they have attained.

This writer, however, justifies himself from the charge of “intruding into things which he ought not,” by indirectly informing us that *his* situation is much more *friendly* for forming a right judgment of church doctrines than that of churchmen themselves. *They* are stated to be “in the most unfavourable circumstances, for coming to an unbiassed decision.” (p. 18.) If, however, it be incompatible, as he tells us, for persons “after vows to make inquiry,” will not this consideration apply, with at least equal force, to those who have vowed not to conform, as well as to those who have vowed conformity? And as the prejudice of persons who oppose our ritual (if we may judge from the spirit manifested by this critic) is probably quite as strong as the attachment of its friends; we see no reason for the su-

periority they assume over churchmen in judging of the faith of the Church.

It surely is contrary to common sense to hold, that that body whose peculiar province it is to understand the institutions, and to explain the rites, of the society to which they belong, are the least qualified to do so.

But, after all, is there any truth in the representation of the Reviewer, that "among Nonconformist Divines, regeneration has never been an obscure or disputed point;" that "among Dissenters there exists no controversy on the subject of regeneration, that controversy being wholly confined to the Establishment?" Is there then no dispute about Regeneration, among Methodists, Quakers, Sandemanians, Arians and Socinians, Baptists and Independents? Is there no controversy among Dissenters on regeneration; when some of these denominations admit of no regeneration at all, of a spiritual kind; and others, only of a regeneration so "obscure," that they can neither define its nature nor trace its operations. Still, however, it seems there is no "dispute" among them about these essential variations. "Dissenters," then, can tolerate error, however essential, in one another, while they *volunteer* their services to settle disputes and to correct errors among churchmen. Still, had they acted fairly in this assumed character, we might have attributed their seeming officiousness to their desire to confute error, wherever found. But instead of this, we find them coming among us, not to help us to get rid of our errors; but to rivet them upon us;—not to assist in healing our difference, and soothing our animosities; but to perpetuate, exasperate, and inflame them.

Although the Reviewer constantly speaks as the representative of Nonconformists, and "Dissenters," in the gross, we nevertheless trust

that he is the "accredited advocate" only of a small portion. It now remains, however, for the Dissenters, either to acknowledge or disown him as their champion.

But we repeat our question; Is it true, that there is no dispute among Dissenters, on the subject of Regeneration? What is the substance of all the controversial writings of that able and celebrated Dissenter, the Rev. Andrew Fuller? Is not this doctrine substantially the theme of his disputes with other Dissenters? In his Calvinistic and Socinian systems compared (a work written specifically against Nonconformists), he has two letters expressly upon the subject of "conversion." And "conversion," he informs us, means the same as being "born again." But a host of witnesses might be produced to prove, how extremely incorrect the declaration is, that "among Dissenters, there exists no controversy on the subject of Regeneration."

And with respect to "*Baptism*," the Reviewer informs us, that there are numerous opinions very widely differing from each other. "Without the pale of the Establishment, beside the three distinct divisions of the Baptists, the Pædobaptists, and the Quakers, we shall discover several sub-divisions, whose opinions will, on examination, be found to differ essentially." (p. 20.) We presume, he will allow that Nonconformity is accountable for all these essentially varying modes of opinion and conduct; some of which even reject the sacrament of baptism altogether.—And yet not one word of objection, or censure escapes from the "ingenious mind" of this reprovcr. These errors, it seems, are of no consequence. He can allow any religion, or no religion, but in the Establishment. He is pained at heart to witness the "expedients" of churchmen to become consistent; but he can view, among Dissenters, division upon division, and error upon error;

without remonstrance, and without a sigh. There is no "evil to be apprehended, from the prevalence of sectarianism, that can vie in fearful magnitude of accumulation and extent with the secret but damning mischief" found in the Church. (p.7.)

II. Although this writer has taken all advantage, and indeed very undue advantage, of testimony; he nevertheless represents testimony of little or no value, gravely telling us, that "the doctrine of the Church of England, respecting Baptism, can be decided only by the declarations of her own ritual." (p. 15.)

"Her own ritual" then, it appears, is the only criterion of the doctrine of the Church. But how came the Reviewer to be so much better acquainted with this ritual, than the "good and great" men of the Church themselves are? Because, as *he* would tell us, his situation is favourable, and theirs unfavourable, for forming an "unbiassed decision."—They are naturally indisposed, "after vows to make inquiry" This is a very extraordinary declaration. Have the "opponents," then, of "Dr. Mant" not made inquiry? But if, as the Reviewer seems to intimate, the very circumstance of being a churchman not only invalidates a man's private testimony, but destroys his claim to intelligence and judgment, then all reasoning with Dissenters is at an end. But in this case what estimate shall we form of the judgment of the Reviewer, who considers "Dr. Mant completely" to have proved his point (p.7.;) for unfortunately Dr. Mant is likewise a churchman?

But what is the point which the Reviewer asserts that Dr. Mant has completely proved? It is this, "that the doctrine of Baptismal Regeneration, as explained by the Bishop of Lincoln, is the doctrine of the Church of England." (p. 7.)

The Eclectic Reviewer is as unfortunate in his assertions, as he is in his testimonies. Dr. Mant in his

Tract on Regeneration, never even quotes the Bishop of Lincoln as an authority; and does not once refer to his book. But leaving this mistake out of the question, what, in point of fact, is the doctrine which the Reviewer considers Dr. Mant to have *proved*? It is this—"that we are born anew in baptism; and in baptism exclusively;" (Mant, p. 33.;) and "that no other than baptismal regeneration is possible in this world." (ib. 32.) This is the doctrine which, according to this writer, Dr. Mant has proved to be "the doctrine of the Church of England."

But have the authors, whom this writer professes to review in conjunction with Dr. Mant, said nothing to disprove this position? It was his duty at least to state fairly and honestly the substance of their arguments, and the true spirit of their reasoning. But how has the Reviewer performed this essential part of his office?—A remarkable instance of his failure in this respect has already been given in an early part of the present Number. The Reviewer professes to state, without any *intentional* misrepresentation, the arguments of Mr. Biddulph and Mr. Scott. Whether he *intended* to misrepresent them or not, is best known to himself; but we have no scruple in saying, that a more palpable misrepresentation we have never witnessed than the statement in question exhibits. If he had been particularly anxious to avoid all risk of misrepresentation, he might have quoted their own language; which is much more concise, and quite as perspicuous, as his own.

The Reviewer represents the opponents of Dr. Mant as arguing thus:—"The doctrine of Dr. Mant is not fairly deducible from the *Articles* of the Church; and, as the Church cannot be inconsistent with herself, therefore it cannot be the real meaning, unequivocal as the language may be, of her ritual." They doubt-

less make much of the Articles; but they enter also into a detailed examination of the Liturgy, and clearly establish, from its *independent* testimony, the point at which they aim. Even the two documents, the Baptismal Services and the Catechism, which the Reviewer would represent as completely proving Dr. Mant's position, and which he would insinuate that the opponents of that writer had not chosen directly to grapple with, they have demonstrably shewn, by arguments which, we will venture to say, the Reviewer will find it beyond his power to overthrow, to be altogether inconsistent with it. For example: the Catechism says, that baptism is only "*generally* necessary to salvation;" Dr. Mant, that it is always necessary. The Baptismal Office makes it necessary, only "where it may be had:" Dr. Mant's system admits of no exceptions.—Thus we see, that the Church, in the very documents which Dr. Mant and the Reviewer regard as proving that no other than "*baptismal* regeneration is possible in this world," asserts the direct converse of the proposition.

Again; all who learn the Catechism cannot but learn at the same time what they promised at their baptism, and what the Church deems necessary in order to their enjoying the benefits of it. They are taught, that on being baptised, they entered into solemn covenant with God.—The Reviewer allows that the sacrament partakes of the nature of a covenant: "it necessarily has relation to the antecedent promise of God, of which it forms the ratification and seal." (p. 3.) But he at the same time very emphatically asks, "What supposed conditions can justify this language"—"namely, that every baptized person, whether infant or adult, becomes, in consequence of his admission into the visible Church, 'a member of Christ, a child of God, and an inheritor of the kingdom of

heaven?'" "What supposed conditions?"—To this we answer, without any hesitation, the conditions "supposed," and absolutely required, in the Catechism and Baptismal Office; and even the Reviewer will hardly venture to deny, that wherever these "supposed conditions" have really been fulfilled, the persons fulfilling them are really regenerate, are members of Christ, children of God, and heirs of the kingdom of heaven.

The nature of the covenant, therefore, and of the "conditions" annexed to it, both in the Baptismal Office and in the Catechism, entirely overthrows Dr. Mant's interpretation, and proves demonstrably this position; namely, that the declaration of the Church, respecting the regeneration of baptized persons, is not *absolute*, but *conditional*. The language of the Catechism is, "What is required of persons to be baptized?" "Repentance" and "faith." "What did your godfathers and godmothers then *for you*?" "They did promise and vow three things in my name." These are, To renounce the world, the flesh, and the devil; to believe the Gospel; and to serve God through life.

These conditions or qualifications are not concealed or hidden in mysterious and unintelligible language and far-fetched figures of speech: but they are clearly, and explicitly, and repeatedly proposed; and full assent and consent to them are required of all who are baptized. If baptized in adult age, their knowledge of the conditions is inevitable. If in infancy, the Catechism is provided expressly to give them that knowledge as soon as the first dawn of reason shall appear. The Reviewer, therefore, might have spared his almost profane sneer, respecting the "damning consideration," that the baptized persons "never heard of the hypothesis"—of the supposed conditions.

It will be seen, then, that we are under no necessity of resorting to

our Articles, which this writer would insinuate to be our *only* mode of defence, in order to prove to demonstration the conditional or hypothetical nature of the declaration made by the Church in her offices, respecting the regeneration of those who are admitted by baptism within her pale.

But the Reviewer has made some objections to the view we have taken of the declarations of our ritual, as hypothetic or conditional, and as intended only for pious persons, which it may be proper to notice.

He maintains, that such a view is inconsistent with a *national* religion; that, in forming a baptismal service for the "*whole nation*," it is incredible the compilers should have the idea of conditions in their mind. (p. 9.) And when he quotes the following passage, he argues very confidently against the *restrictions* there pleaded for.

"Mr. Bugg," he observes, "contends, that 'the *literal* interpretation of the Baptismal Office, and its universal application to *all* persons receiving it, *cannot be supported*.' Why? Because, as he affirms, 'the Baptismal Office, like all the other offices and Liturgy of the Church was constructed for worthy receivers; and the benefits, of course, must be confined to such. She is all along speaking of Christ's institution, to Christ's Church of faithful men, and of the *promise* which Christ has made to *those* who with a right spirit wish to enter into it: and although it be too true, that *in the visible church the evil be ever mingled with the good*; (Twenty-ninth Article:) *yet the church knows them not. She owns them not.*'" (p. 10.)

The true spirit of Mr. Bugg's argument is this: The baptismal, like all the other offices of the Church, are made only with a view to the use of persons who are sincere in their profession; therefore the *effects* which are supposed to attend the reception of that rite are such as

belong to the true spiritual members of Christ. For the Church of England, like all other Christian churches, professedly and willingly admits none else to a participation in her initiatory ordinance. And this consideration, strictly attended to, will enable us, not only to account for the language of the Church in her baptismal services, but even to acknowledge in this view its propriety.

The proof is simple and easy. The baptismal service was constructed for the use of the church of Christ. In that office, we pray that the baptized may be received "*into Christ's holy church*." Then the Catechism: "How many sacraments hath Christ ordained in *his Church*?" "Two: baptism, and the supper of the Lord." What, besides this, is the *character* ascribed to the church of Christ? "The visible church of Christ is a congregation of faithful men." (Nineteenth Article.) And again; "It is evident, the sacraments here explained are not to be understood as explained *abstractedly*, and as they *may* be received, but as explained *Christianly* and as they *ought* to be received. They are Christian sacraments, constituted for the *Christian Church*; intended and explained for *Christian minds*, and as used in a *Christian manner*."

Passages to the same effect might be multiplied, which incontrovertibly prove that the Church *intended*, (however inconsistent this may appear, to the Reviewer, to be with her national character,) to frame a "*spiritual service*." And no Churchman, nor reasonable Dissenter, we apprehend, will be found seriously to question the fact.

Now it is obvious, that if it be admitted that the compilers of our offices intended to construct a truly spiritual service for pious use, there would be nothing unreasonable in ascribing spiritual effects to such a service performed in a spiritual manner. It is not surprising, there-

fore, that the Reviewer should exercise his ingenuity, whether he is convinced by his own arguments or not, to raise something like an objection against this view of the matter.

"Mr. Bugg," observes the Reviewer, "concedes, that upon any other supposition—that is, if Dr. Mant's interpretation of the office be just—the Church is convicted of absurdity, and of inconsistency at once with herself, with the Scriptures, and with common sense. But surely Mr. Bugg is charging the Church with still grosser absurdity. He is accusing his Church of composing a *national* Liturgy, and offices designed to be indiscriminately administered not at the discretion of the clergy, but to all sorts and conditions of men, the 'literal interpretation' of which cannot be supported." We observe, in reply, that Mr. Bugg has *not* accused his Church of forming a Liturgy which cannot be literally understood. Indeed, what Liturgy on earth is, as a whole, more clear, perspicuous, and intelligible? He is speaking of a small portion of an office, which he conceives cannot be interpreted literally, only when applied to *all* persons indiscriminately. But it is not true that the offices of the Church are to be administered, as the Reviewer asserts, "to all sorts and conditions of men indiscriminately." For although the minister cannot at his own "discretion" reject applicants, or refuse to administer the ordinances; yet he is neither bound, nor indeed permitted by the Church, to administer her offices "to all sorts and conditions of men," but to such only as offer themselves in the character and with the profession which she requires.

This writer asserts, that the offices were "*designed*" to be "*indiscriminately*" administered. But a more unwarranted assertion, or, to use his own language, one more "literally false," we do not remember to have heard from any one pretending to the least regard for character; much

less from a person who professes to correct the mistatements of others. For example; the Burial Service is forbidden to be read over persons who have not been admitted into the Church by baptism, as required by Christ and by the Church of England, over persons whose scandalous lives have occasioned their rejection from her communion, and over such as prove their final impenitence by suicide. Confirmation is allowed only to such as the minister "shall think fit." The communicant is required to be penitent, faithful, grateful, charitable. The person baptized is to profess "repentance" towards God, and "faith" in our Lord Jesus Christ. The sick man is required to confess his sinfulness, and to profess his faith, and repentance, and forgiveness of others, in the most explicit and unreserved manner. Thus does the Church require qualifications of the most discriminating kind, of the most pure and spiritual character, in those who are admitted to a participation of her ordinances.

Should the Reviewer observe, that whatever may be the dictum of the Church on this point, the practice of the clergy justifies his reflections, we should answer, No; for unless their conduct necessarily arises out of the directions of the Church, she would be no more to blame than Dissent would be to blame for the hostile and uncharitable manner in which this Reviewer has constructed his Review. Besides, it is a mere imposition on the ignorance or prejudice of his readers to exhibit the "hirelings" of the Church to public view, as if they were the only ministerial characters, who can "speak smooth things and prophesy deceits," to the sick "impenitent," or to the dying "profligate."

In opposition to the idea that our Liturgy was intended to be a *spiritual* service, the Reviewer further argues, that it is a "*national* Liturgy," and "so identified with the political constitution that its whole system of discipline and government is politi-

cal;" that "at the period of its establishment by law, to dissent from it was considered as a civil offence, and involved the severest penalties. Though enforced upon all, it was constructed, it seems, only for a few. 'She had only a spiritual service in her mind,' in establishing a temporal institute." (p. 10.)

In the view of this writer, then, it is manifestly absurd to suppose that a "national liturgy," can be spiritual; or that a national church could intend that its rites and offices should be used in a holy and spiritual manner. He seems to consider it as impossible that devotions framed for a whole kingdom should bear the impress of spirituality; that while she prescribes their general use, the Church should intend their blessings only for the good. Now, so far are we from concurring in this view of the subject, that to us it appears to be absolutely impossible to construct a service, which should embrace the true worship of God, and yet not exhibit a spiritual character, and in its general structure have a reference to the case of pious worshippers.

Suppose the Reviewer or any of his friends were to sit down to frame a service or mode of worship, by which he hoped to benefit the souls of his fellow-creatures; and suppose he had, not a single congregation, but the whole nation in view; would he not make this mode of worship spiritual? Will he say that, in the case of a whole nation, this would be impossible? Then, we ask, wherein does a nation in this respect differ from a congregation? There is, in truth, no essential difference. Every congregation, of any magnitude, is an epitome of the whole kingdom. There will at least be found, as the Reviewer will doubtless allow, unregenerate persons in every congregation. How then would he proceed in framing his devotions? And the argument, be it remembered, is precisely the same whether these devotions are written or not. Would

he or would he not make his worship a spiritual worship? Let him answer this question, and he solves the difficulty, as it respects a national liturgy.

But it may be said, that a sacramental office differs from a merely devotional service. But in what respect does it differ, except in being more sacred and spiritual? Now let us ask the Reviewer, how *he* would frame a service of admission into the Church. In what light do Dissenters regard those whom *they* admit as members of their communion? Doubtless as pious regenerate characters. The office, service, or ceremony of admission, be it by means of the ordinance of baptism or otherwise, must therefore, we presume, be spiritual; and spiritual considerations must be presumed to exist in the mind of the candidate.

Let us suppose further, that the Reviewer, knowing the corruption of the human race, and its constant tendency to degenerate, should wish to extend and perpetuate the use of his own excellent model of devotion, his pure and spiritual ritual, could we blame him for indulging such a wish?

And suppose, in addition to this, that like Calvin, or Zuinglius, or John Knox, he were in some sort the father of his nation, would he not be disposed to follow the example of these great men, in inducing the state to provide that this pure form of worship and of admission into the Christian Church should be used in every parish, and that a learned and pious ministry should be secured, as far as it could be secured, properly to conduct this service, and to illustrate it by their instructions and example? If not, he must have a singular disregard for the spiritual interests of the ignorant and uninstructed population depending upon him.

Thus have we arrived, through natural, and, in a pious mind, necessary gradations, at the very kind of establishment which we enjoy. And

we must have perceived, in every step of the progress, how *impossible* in the nature of things it would be for the person who should frame or prescribe the mode of worship, not to intend, according to his own views of spirituality, to construct a spiritual ritual, with spiritual requirements on admission, and adapted to express spiritual desires and expectations on the part of the worshippers.

But we shall, perhaps, be told that Dissenters, not having a written form, can vary the mode of admitting members according to their circumstances and character. We ask, Do they admit them as professedly religious? If they do, the objection falls to the ground. If they do not, in what character are they admitted? As irreligious and hypocritical? Have they then an office for the admission of such? The answer must necessarily be, "We are not indeed always perfectly satisfied with every character whom we admit among us; but—" But what? "They profess their faith, and we would charitably hope that they are sincere, although the subsequent conduct too frequently proves that such a profession cannot be implicitly relied upon." This reply is, in substance, a justification of the conduct of the Church of England. Nor is it true that Dissenters, though they have no Prayer-book, have not a pretty fixed rule of admission. And if our charity towards them was no greater than this writer's towards the Church, we could easily produce instances in which the candidates have borrowed from one another the very relation of experience which is to be their passport to church membership.

Here, however, it may be said, that Dissenters can warn candidates of the necessity of a sincere profession, and of the danger of presuming upon an admission into a religious society as evidence of their safety, unless their conduct shall correspond with their profession. To this we reply,

that the more pure any society pretends to be as compared with the Establishment, the more confident will those be of safety who are admitted within its pale; and the less likelihood will there be of suspicion and reproof on the part of the minister. And even if this were not so, yet no warning can be more pointed and powerful than that of our Church which assures the insincere professor that he only increases his "damnation," by participating in her sacraments.

Still our opponent will perhaps contend, that he cannot consider the idea of an established liturgy to be consistent with spirituality of design in the minds of the compilers. We would here ask the Reviewer, whether he has thought at all seriously upon the subject? If he has, is he serious and honest in making this objection? Does he, after maturely weighing the whole question, really believe in his heart that the objection has any force? Is he sincere in stating, that the *very idea is absurd and ridiculous*? In charity we must presume, that he wrote before he thought.

Mr. Bugg had argued, that "the Baptismal Office, like all the other offices and Liturgy of the Church was constructed for worthy receivers, and the benefits of course must be confined to such."

The Eclectic Reviewer saw very clearly, as every attentive reader must see, that by this representation the force of the objections brought against the doctrine supposed to be taught in our Baptismal Service was obviated; and that all that then remained was only a prejudice arising on the mind from the mere sound of words. The alarming inference in the mind of the Reviewer was plainly this, that if such a principle of interpretation were admitted, a "prominent reason for Nonconformity" would be destroyed. It would be absurd, as he

himself confesses, to suppose, that a dispute about "*a word*" could not be adjusted.

But we must recur to the Reviewer's statements. He represents Mr. Bugg as "accusing his Church of composing a *national* liturgy, and offices, *designed* to be administered—to all sorts and conditions of men." Her "constitution of discipline and government" the Reviewer pronounces to be "*political*," and states, "that to dissent from her was considered as a civil offence." From all this the Reviewer considers the deduction to be *inevitable*, that this "*political*" church, in framing her Baptismal Service, was "establishing a temporal institute;" and that, to suppose her to have "only a spiritual service in her mind," is "*miserable sophistry*," "*palpable self-refutation*," and is contrary to the "*plain fact*;" the design being not to make men "*true Christians*," but to bring them "*to church as good citizens*." (p. 10.)

We are now, for the first time, informed, that this "*political*" Church, never desired nor expected any thing like spirituality of mind in her "*good citizens*." It would be a gross "*absurdity*" to suppose that she should look for spirituality, when she was framing a "*temporal institute*" for all the land. It was "*enforced upon all*," yet, on Mr. Bugg's principles, "*constructed*, it seems, but for a few."

To give any weight to this objection, the service ought to have been so framed as to indicate the alleged purpose of the framers. As the enforcement was general, the service would be general likewise. It would involve no peculiar notions, nor manifest any spirituality of design. Being *intended*, if the Reviewer's supposition be correct, to include all the nation—and with it, if not Jews and Turks, yet all infidels, heretics, Atheists, blasphemers, and scorners of religion—it would of course, in order to suit all, be divested of all

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spirituality whatever. Not expecting nor wishing to change the minds of men, the church, it seems, constructed a service which all might embrace and all approve—even those who approved of no service whatever.

The Reviewer endeavours to avoid the apparent absurdity of this statement, by telling us, that we have been under a mistake; that the Church had no "*design*" of exercising the minds of men about religious or spiritual matters: the heart had nothing to do with the business. She did not wish to make them good Christians, but "*good citizens*;" and so long as they were found at church, it was to be regarded as a mark of their honouring the king who commanded this; but as to the King of kings, they might blaspheme him as long as they pleased.

Here, then, we have, according to this writer, a "*political ritual*;" a "*political*" religion; and a "*political*" congregation, of "*all sorts and conditions of men*;" some lovers of a liturgy, and some haters of it; some who delight in worshipping God, and others who take pleasure in blaspheming him; but all, in the eye of the Church, "*good citizens*," and of course good churchmen, for this is the *essence* of a churchman to be a "*good citizen*;" and however diverse the views and spiritual feelings of these worshippers may be, yet they are all right in the estimation of the Church, for the sum total of what she seeks to obtain is to make men "*good citizens*."

This representation, forced and ironical as it may appear, is a genuine deduction from this writer's premises. But if so, what becomes of this writer's assertion "*respecting the Act of Uniformity*," which, he tells us, was "*framed deliberately and expressly with a view to exclude them*" (the Nonconformists) "*from the Church*?" (p. 3.) And will it be improper here to inquire, Were not these "*pious*" and learned per-

sons, "spiritual" characters? And were not their scruples of a "spiritual" nature? Did not they consider themselves required to give their *unfeigned assent and consent* to all and every thing contained and prescribed in "the Book of Common Prayer?" And are we not told by the Reviewer himself, that what the Church "teaches" in baptism, respecting "spiritual regeneration," "assumes a prominent place among their reasons for Nonconformity;" and, that these divines had no "rational inducement to quit their stations," of profit and honour in the Church, but what their *religious* "principles" enforced upon them; and above all, that the "very principle and purpose" of the "ecclesiastical establishment" is perfect uniformity in matters of faith? (p. 8.)—Notwithstanding all this, however, we are now grown wiser; and, to use the Reviewer's own language, for a somewhat different purpose, "it is not a little remarkable, that after the lapse of a hundred and fifty years, the validity of this reason, assigned by those pious clergymen for their Nonconformity, should be virtually called in question," by one of their own denomination; and that one of those very doctrines, for objecting to which they became Nonconformists, should now be denied to be "required to be believed as the doctrine of the Church of England." (p. 4.) "So then" (still to use the Reviewer's own words) "all parties have laboured under a mere mistake." Churchmen and Dissenters have been deceiving themselves, in supposing that "assent and consent" to a spiritual liturgy means a belief of those religious dogmas which it contains; for belief is the root of all spirituality, and it were the grossest absurdity to suppose that spirituality of mind was required of them. The only design was conformity to a "temporal institute," and to bring men to church "as good citizens." Thus reasons the Eclectic

Reviewer; "and" (for he must permit us again to use his own words) "Oh! that those misguided Nonconformists had reasoned thus!" "They would still have kept" their stations "in the Church; and though we might have differed from them about baptismal regeneration, or "spiritual" regeneration,—and though we might have been of various sects, Episcopalians, Presbyterians, Independents, Papists, or Quakers,—yet we should still have been equally good churchmen, as we should all have met upon the common ground of "political" conformity, and at any rate should have given each other the "right hand of fellowship" as "good citizens!"

We may reasonably expect, that the Reviewers at least, now that they have made this notable discovery, will prove the sincerity of their principles by their conduct, and, laying aside their hostility to the Church, return forthwith to her bosom; and that they will do this without delay, lest (as it is allowed on all hands that, when it is necessary, men may be "compelled" to become good citizens,) the civil magistrate should feel himself bound to exert his authority in bringing them back to their duty.

But, after all, how stands the fact, as to the spirituality of the Liturgy? We affirm, that our Liturgy is spiritual, and was made for spiritual worshippers; and that the design of its framers was, that only such worshippers should consider themselves as true members of the Church, and as entitled to expect the blessings which her institutions symbolize, sign, and seal.

It would be useless to make references to the Liturgy itself, the whole of which is spiritual, and is recognised to be so by Dissenters themselves. We will confront the Reviewer's argument, with the following eulogetic testimony of a celebrated Dissenter, the Rev. Robert Hall, who,

in speaking of the Liturgy, observes, "Though a Protestant Dissenter, I cannot be insensible to its merits.— I believe that the *evangelical purity* of its *sentiments*, the chastised *fervour of its devotions*, and the majestic simplicity of its language, have combined to place it in the *very first rank of uninspired compositions*."— (Speech delivered at the Leicester Bible Society, 1812.)

Indeed, in proof of the spirituality of the Baptismal Office in particular, we need only refer to quotations which this writer has made from it, though for a different purpose. In the Office of Baptism, we pray for the child or person, "that he, coming to thy holy baptism, may receive *remission of sins by spiritual regeneration*," "may be baptized with water and the Holy Ghost, and received into Christ's *holy church*, and be made a *lively member* of the same." And we afterwards thank God on behalf of the baptised person, that it hath pleased him "to regenerate him" with "his Holy Spirit," to "receive him" for his *own child*, by adoption, and to incorporate him into his "*holy church*," and make him an "heir of *everlasting life*."

After quoting the foregoing passages, and these words from the Catechism; "was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" the Reviewer argues in the following manner:—"To words so expressive and unequivocal as these, no figurative meaning, one would think, could be attached. The Catechism was framed for children, for the instruction of the uninformed and unintelligent; for those who, unable to appreciate nice distinctions or to dive into remote meanings, can receive words only in their obvious import." (p. 6.) Here no "figurative meaning," no "nice distinctions" are to be allowed: the words, he tells us, are express and "unequivocal."

But we would ask the Reviewer,

Do not then these words "Christ's holy church," "spiritual regeneration," "member of Christ," "child of God," and "inheritor of the kingdom of Heaven," expressive, unequivocal, and without figure as they are, prove that the Church "had only a spiritual service in her mind" in framing this office? But let us mark the extraordinary inconsistency of this writer. "Unequivocal as the language may be of her ritual," (p. 5,) in page 10, he gravely assures us, that the Church meant no such thing as a spiritual service. He considers it as the grossest "absurdity" to suppose that a "*national liturgy*" could be spiritual. "Its whole system of discipline and government is political." Its object is to "establish a temporal institute;" to bring men "to church as good citizens." And when Mr. Bugg affirms, "the Church had only a spiritual service in her mind;" and that, as to the "evil, who are ever mingled with the good, the Church knows them not, and owns them not;" he exclaims, "What miserable sophistry is this! How palpable a self-refutation does such a statement furnish, with regard to the plain fact!" (p. 10.)

And may we not here be permitted to ask, in our turn, whether the Reviewer's statements are not plainly self-destructive? In one place he represents the language of the Church as express and unequivocal, without figure; in another, as so entirely figurative that the Church, in using the most spiritual terms that can be conceived, and assuming all this appearance of vital piety and heavenly mindedness, only intended to establish a "TEMPORAL INSTITUTE!"

And will this writer, after contending strenuously for the literal, and then as strenuously for the figurative, meaning of the very same office; after most pointedly maintaining, and as pointedly contradicting, the same proposition, tauntingly reproach the evangelical clergy with

"vainly attempting to reconcile" their ritual with their creed? (pp. 10. 7.) Will he after this declare, that "there is something unavoidably painful to an ingenuous mind, in witnessing the expedients to which excellent men are reduced in order to vindicate their conduct from the appearance of inconsistency," when all they contend for is, that the declarations of the Baptismal Office cannot be supposed to apply to "all sorts and conditions of men?" What "nice distinctions" will he frame in "vindication of" these gross inconsistencies? Or will he "consent to escape in the immaterial form of an abstraction, from the awful responsibility which attaches" to him as a Reviewer, and still more as a Christian, perhaps a Christian minister, to speak the truth, and nothing but the truth, as in the sight of God. (p. 11.)

But there is another argument which the Reviewer considers as decisive of the question. The fact, that men were compelled to adopt this mode of worship he produces as utterly subversive of their views who regard the Liturgy as "spiritual," and the Church as confining her blessings to the spiritually-minded. His notion (though he has not drawn it out into a very tangible shape) seems to be this: That it is absurd to suppose that any thing like true religion can be produced by force. To this proposition we give our unequivocal assent. We acknowledge also, that when our ritual was first established by law, "penalties" were incurred by those who dissented from it. Neither do we "consent to escape" from this objection by saying, that, since toleration has been allowed, the argument does not apply. It does not, indeed, affect our conduct and views at this period; but it is unquestionably applicable to the framers of the Liturgy. We allow, that it entered into their design to "compel men to become true Christians." Strange

as it may now seem to us, they really believed and hoped that, in compelling persons to use a "spiritual" service, they would make them pious men. Spirituality and intolerance were not, in their view, at all inconsistent with each other. If with our more enlightened and scriptural views of religion and toleration, we should compel men to adopt a particular mode of worship, we should be inconsistent with our own principles did we expect spirituality of mind in the worshippers. And if the compilers of our service had possessed the same notions of toleration which we now entertain, their conduct and their principles would also have been at variance. Their conduct and our principles doubtless disagree. But their own principles and their own conduct did not. In their minds, a spiritual service and compulsory enactments were perfectly compatible. The error of the Reviewer consists in his arguing, not from their principles, but his own.

Nor does this mode of removing the objection fix any peculiar stigma on the framers of our Liturgy; for the fault was not theirs alone: it was the fault of the times. Toleration was not then understood. All parties, Churchmen and Dissenters, were then intolerant. And it would be at least as unjust to conclude, that our Liturgy was not designed to be a spiritual service, because its authors compelled men to use it; as that the Confession of Faith of the Assembly of Divines was not a spiritual creed, or their Directory a spiritual directory, because these were enforced by all the terrors of the Solemn League and Covenant. The Presbyterian Parliament; John Knox and the great body of Scotch Reformers; John Calvin and his adherents in Geneva; and the Congregational Churches of New England;—all entertained precisely the same views with the fathers of the English Church, respecting the impe-

rative duty of compelling conformity. Will the Reviewer, therefore, argue, that their ecclesiastical institutions were framed for temporal and not for spiritual ends? He must have presumed greatly on the ignorance of his readers, before he could hope to succeed in his design of injuring the Church of England by means of the objection we have been considering.

III. One more objection worthy of notice on the part of the Reviewer, to our Baptismal Service, remains to be considered. "The description of the effects of baptism," in our Liturgy, he regards, upon every interpretation of it, as "contrary to Scripture."

This is a very grave charge, and it becomes us to attend to it. But unfortunately, the accuser has brought forward neither argument nor Scripture in its support. He acknowledges, indeed, that "Mr. Scott and Mr. Biddulph are equally successful in proving that" Dr. Mant's notion of baptismal regeneration "is not the doctrine of the Bible." So far we agree with him. He denies, however, the agreement of the Baptismal Office, with Scripture; and he undertakes to shew how the view of baptism inculcated in the former came originally to be adopted. The framers of the English Liturgy, he seems to think, obtained it from the early fathers. And the early fathers, he admits (p. 15,) drew it from Scripture, but from Scripture too literally understood. The error of the Church of England, therefore, it seems, consists in its *literal* agreement with Scripture. He would intimate, however, that even this literal agreement is confined to a solitary passage of Scripture (p. 18;) namely, "except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." (p. 15.) But is this the only passage of Scripture which connects baptism with spiritual blessings in the same manner as the Church does? By no means, as the following texts will

prove. "Repent, and be *baptized*, every one of you, in the name of Jesus Christ, for the remission of sins." "Arise and be *baptized*, and wash away thy sins." "He that believeth and is *baptized* shall be saved." "The like figure whereunto even *baptism* doth also now *save* us." "According to his mercy he saved us, by the *washing* of regeneration and renewing of the Holy Ghost."

These passages of Scripture our Church has almost literally transcribed into her offices; and whatever they may be understood strictly to imply, it is plain that repentance, faith, regeneration, pardon, and salvation, are in these and other places united with *baptism*. And though we are very far from thinking with Dr. Mant, that baptism and spiritual blessings are inseparable; yet if the words we have quoted have any meaning at all, they must, we apprehend, imply pretty much what our Church intended they should be understood to imply; namely, that the sacraments are "*generally* necessary to salvation." If they have not some such meaning, let the Reviewer shew what they do mean.

Our office then appears, in its fair and genuine interpretation, to correspond, very exactly, with the word of God, both in language and in meaning. The language is almost identical. Our Lord's words to Nicodemus are exactly quoted; and St. Paul's and St. Luke's words, respecting salvation and "remission of sins," correctly transfused into the service. Indeed, the great excellency of our ritual is, its adhering so closely to the oracles of God.

But notwithstanding all this, we are gravely told, that the Baptismal Office and "Liturgy" are "popish," and contrary to "Scripture;" that we are obliged to resort to hypothetical explanations in order to make out a system consistent with itself, with common sense, and with the Bible. The Reviewer, however, informs us, that these "erroneous

notions" originated in the "literal interpretation of a solitary passage of Scripture," (p. 18,) and were the "necessary consequences" of taking that Scripture in its "literal meaning." Thus he confesses, that however "erroneous" our office may be, it is "*literally*" scriptural. If therefore, as he not very politely observes, the "language" of our office is "*literally* false," does he not thus make the "language" of Scripture, "*literally* false" also?

It is obvious, then, that as the Scriptures are liable to precisely the same construction as our office, the same means which make the Scriptures consistent will make the Church consistent; and that which is fair in one case will likewise be fair in the other.

The ancients, the Reviewer tells us, conceived that the Scripture, in what it says respecting being "born of water and of the Spirit," was to be taken in its "literal meaning: it was a necessary consequence, therefore, that they should view the sacrament of baptism in the light" in which he considers our Church to view it. The error in our Baptismal Office he considers as derived from this source. "Enlightened criticism," however, he informs us, has now shewn that the "literal meaning" ascribed to John iii. 5, by the fathers, is inconsistent with the general scope of the Bible, and the received doctrines of our faith. The Reviewer is thus obliged to call in the aid of "enlightened criticism," to make the Scripture consistent with itself. This is precisely what Messrs. Scott, Biddulph, and Bugg have done, in order to prove the Church consistent with herself and with Scripture. And surely that mode of interpretation, which is admitted to be fair with respect to the Scriptures, cannot be otherwise than legitimate when applied to an office which is confessedly built upon them.

After having weighed these observations, the reader, we apprehend, will be in a capacity to appreciate

the affecting declaration of the Reviewer, "that there is something unavoidably painful to an ingenuous mind, in witnessing the expedients to which excellent men are reduced, in order to vindicate their conduct from the appearance of inconsistency" (p. 10.); and the affliction he experiences, in contemplating the "mortifying advantage" which churchmen afford their adversaries, in putting it in their power to "quote the language of the Church, in its obvious import, without note or comment, and tauntingly reproach the Evangelical Clergy with striving to accommodate that language to their own religious tenets."

One word more before we quit this topic. We beg to know from the Reviewer, by what critical or moral canon, he conceives himself authorized to stigmatize as "hypothesis, and conjectural explanation, and opposite citation," and "miserable sophistry," in the case of Messrs. Biddulph, Scott, and Bugg, the very same process which, in his own, he dignifies with the appellation of "enlightened criticism?"

Before we enter on our concluding observations, we beg to advert to one more remark of our author. It is this—"At no period, in the history of the Christian Church, has there prevailed a disposition to undervalue the external ordinances of religion" (p. 11;) plainly meaning, by the "external ordinances of religion," a prescribed mode of worship. We must venture to dispute the fact. What was the prevailing disposition of Nonconformists at all times, and especially in the days of the First Charles, and in those of Cromwell? Was there no prevailing disposition to undervalue the external ordinances of religion, a little before the Act of Uniformity passed? And is there no prevailing disposition, in certain quarters, to undervalue them now? Whether the Reviewer himself does not "undervalue the ordinance of baptism, as established by Christ," the following statement will shew.

He informs us, that this sacred rite was "originally designed to be the symbol of a new dispensation of a purely spiritual character;" (p. 20. :) and yet he seems to us to strip it of every thing sacramental, beneficial, or obligatory. He tells us (pp. 22, 23,) that there is no "command" or "positive law" upon which it *now* rests; that it has *now* a "very different meaning;" (p. 21. ;) and that he is doubtful as to the "*grounds of its importance.*" (p. 21.) He appears to consider, that the participation of it "may be claimed alike by *all men*;" (p. 22. ;) and that although it was "originally designed to be the symbol of a new dispensation of a purely spiritual character," "real repentance" and "faith" never were necessary to its reception. (p. 22.) And he esteems it quite "abhorrent to the genius and spirit" of religion to make baptism a prerequisite to the other ordinances of Christianity; such as admission to the Lord's Supper, and to Christian burial. (p. 24.)

We need not wonder at the liberty which this Reviewer has taken with the Church of England, since he seems to make no scruple of "changing the ordinances of Heaven." At the same time the Reviewer admits, that baptism is by all allowed to be an "initiation into the visible church." (p. 21.) But if so, on what ground does he represent the conduct of the church establishment, in refusing her most sacred privileges to those who are not baptized, as abhorrent from the genius and spirit of religion? Can a person who is not yet even initiated into the "visible church," be considered as of the church; and if he choose to continue as a heathen with respect to one sacrament of the Christian Church, can he claim to be entitled to a participation of the *other*?

When this writer contrasts the difference of what baptism once was

with what it now is, and thence draws a conclusion with regard to a change in the *design* of the rite, he manifestly confounds the considerations of duty and obligation with the question of fact. (pp. 20, 21.) But if the corrupt practices of any age are allowed to be a good reason for changing the nature of a Divine institution, doubtless all obligation to every thing sacred and spiritual had long ago ceased. The profession of Christianity itself is not now indicative of the same spirit by which it once was characterized; but does this corruption of the times—this hypocrisy of professors—render a sincere profession less necessary or less availing?

The Church of England has been often censured, for claiming authority to appoint or change *unessential ceremonial* observances. But our Reviewers take the liberty of making "the *command* of God of none effect by their tradition;" or, if they dislike the term tradition, by their "enlightened criticism."

IV. We shall now close this article with a few remarks on the spirit and conduct of the Reviewer.

1. It appears but too plain that hostility to the Church has guided the pen of our Reviewer, at least as much as the force of evidence. He has made some statements evidently for the purpose of degrading her; and others which nothing but deep-rooted prejudice could prevent his seeing to be unjust. Does he, for instance, in the face of the Sixth and Twentieth Articles, and the Homilies, really believe his own insinuation (p. 17.) that a "consistent churchman" is not allowed by his Church to appeal to Scripture, but must submit to authority in matters of faith? If he does, why does he also denominate the Establishment as a "Protestant Church" (p. 13,) and not lead us back at once to the infallibility of Rome?

2. We may thank this writer for

the benefit which (undesignedly we admit) his hostility has produced to the Establishment. Although we pretend to no infallibility, nor wish to defend the propriety of every expression of our Liturgy, yet he has afforded us an opportunity of witnessing the unimpeachable soundness of its doctrinal views. The weapon formed against the church has not prospered. The efforts of this adversary to injure her have only recoiled upon himself; for they have equally affected the Scriptures. And we frankly confess, that the foundations of her theological system have never appeared to us so impregnable as since the commencement of this controversy.

3. But if the arguments of this writer are so futile, why, it may be asked, have we thought them worthy of an answer? We reply, that it certainly was not our intention at first to pay the smallest attention to this publication; and if we have changed our purpose, it has arisen not from any conviction of the force of his arguments, but partly from our understanding that in certain quarters it was considered as unanswerable; partly because weak but well meaning minds might be disturbed by the sophistry of the author's reasonings, or shaken by the confidence of his assertions; and partly because it may be of some use not only to the Church but to those who dissent from her—indeed we should say, to the community at large—that the principles of the Eclectic Review should be justly appreciated. We certainly view with deep regret not only the unprovoked hostility of the article under consideration, but the general spirit and tendency of the work. There is something peculiarly unhappy, and “unavoidably painful,” both in the *time* and *manner* in which the present attack has been made.

The *time* is singularly unfortunate. Moderate Churchmen and moderate Dissenters have of late shewn a disposition to lay aside

their mutual animosities, and to avoid all unessential disputes about differences of form, and apprehended defects of worship or constitution. They have wisely and piously thought it more than time that all who fear God and value the souls of their fellow-creatures should recollect how brief is the space allotted them for endeavouring to promote the glory of God, and the good of their fellow-creatures. This enlarged spirit of Christian philanthropy has been hailed by all good men as one of the peculiar glories of these latter days, and as a pledge of brighter hopes in prospect. Who can contemplate with satisfaction the appearance, on this fair field of vision, of the Eclectic Review, as it hoists its hostile banners, and takes its frowning march through the regions of harmony and peace? No one, we are persuaded, whether he be Churchman or Dissenter, who has at heart the prosperity of Zion. It is a fact (without figure,) that this Review has lately displayed much bitterness against the Established Church; and we cannot but consider *this critique* as an un-called-for declaration of open war. The Dissenters were not either attacked, or even alluded to, in any unfriendly way, by the opponents of Dr. Mant. The Reviewer himself tells us, that the “dispute is confined” to churchmen; that it is peculiarly a church question. And yet, at this moment of peace between Churchmen and Dissenters, and under such circumstances of exemption from polemical attack, this Reviewer, setting at nought the considerations of Christian obligation and brotherly feeling, proclaims his war, and commences his hostile operations.

But the *manner* in which the war has been conducted, and the persons against whom it has been directed, enhance the evil of his conduct. We need not repeat what has been already said of the mis-

representations, unfair citations, and false deductions of this writer.—But against whom is it that he whets his sword? Against the very men who, of all others, were “living-at peace” with him, the followers of those whom he himself calls the “good and great men” of the church. Whose cause has he espoused? The cause of those whom he stigmatises as anti-biblical, factious, and papistical. Now let us suppose, for argument’s sake, that these “good and great” men were mistaken in their interpretation of the Liturgy; he still allows them and their followers to be “sincere,” and that they really “believe” what they teach respecting it to be its true meaning. The doctrine they teach, though he denies it to be the doctrine of the Church of England, he believes with them to be that of Scripture. Their instruction, then, he allows to be sound and scriptural; and as to themselves they are the followers at least of the “good and great,” and are actuated by pure and conscientious motives. Where then is the evil against which this writer has thought it right to gird himself for the combat? The very men he combats are defending what he believes to be truth: they are opposing, and with sincere minds, what he likewise esteems a “damning mischief,” a “pernicious fallacy,” which has slain its thousands and tens of thousands of immortal souls. And who that has got a “pure heart and humble voice” would not willingly raise both in wishing them “God-speed?” But not so our wayward and contentious Reviewer. He opposes them with all his might;—he withstands them in every direction;—he assists their adversaries to fix error, dangerous, “damning” error, on a “Protestant church,” a church of Christ. He labours, with all his energy, and developes all his ingenuity, even to unfairness and misstatement, in order to establish this Christ. *Observ. No. 175.*

“pernicious fallacy” as the genuine doctrine of the Church of England. And what can be the Reviewer’s motive for this extraordinary conduct? Does he not discover it when he tells us, that this supposed error is a “prominent ground of Nonconformity?” When Dr. Mant published to the world, as a doctrine of the Church of England, one of the most destructive errors of Popery, three writers totally unconnected with each other, and ignorant of each other’s purpose, come forward at the same time, and *demonstrate* that this erroneous doctrine is not and never was the doctrine of our church. Upon this, the Eclectic Reviewer rises up, and tells the world, that Dr. Mant has proved his point;—that his opponents are altogether mistaken;—that having made vows of conformity, they must therefore endeavour to keep themselves in countenance as well as they can; but that his “ingenuous mind” is pained to witness the “expedients” to which they are reduced.—But to what “expedients” have they resorted? Have they used any dishonourable artifices? Have they made assertions, where proof was required? Or has this Reviewer answered, or attempted to answer, any one of their arguments? But we beg his pardon: he has attempted to answer one of their arguments, that which defends the spirituality of the Liturgy. And can any thing prove more demonstrably its truth, than the weakness and absurdity of his attempt to refute it. And even if we allow that this umpire sincerely believes all that he has advanced, in the face of such evidence, to be just, what, we would still ask, is the direct design and tendency of his labours? What does he aim at effecting by his critique? It is indeed “painful” to a pious and “ingenuous mind” to reflect upon this. Dr. Mant was opposing what he believed to be an error, and defending what he believed to be truth. But

this Reviewer is contending for error, for what he believes to be error; and is assisting Dr. Mant in his endeavours to persuade the world to believe that it is the genuine doctrine of the Church of England.

Now let us suppose, that this writer should succeed in convincing candid and reasonable persons that he has fairly represented the doctrine of the Church; and that this erroneous doctrine is believed to be true by the generality of the dignitaries and officiating clergy throughout the kingdom, and was held to be so even by our reformers and the compilers of our Liturgy; what is the result to which he would look forward? Here he does not leave us to a doubtful conjecture: "it would be unwarrantable," he tells us, "to suppose that numbers of the pious clergy would not resign their preferments in the Church." (p. 8.)

Doubtless such would be the result. But will the Reviewer say that this is a result to be ardently desired, an object to be eagerly prosecuted? Supposing him to shake their present conscientious adherence to the Church, can he point out to them elsewhere situations of equal utility with those they now occupy? Will it be an advantage to the cause of true religion in the land that no parochial cure should be administered by men qualified, even in the Reviewer's judgment, to stem the torrent of heretical pravity? What must, in such a case, on his own principles, ensue, but that this "pernicious fallacy," this "damning mischief," like the "overspreading of desolation," should fill the land; that the flood-gates of immorality and licentiousness should be opened; and that additional "multitudes" of immortal souls should perish! And can the Reviewer contemplate such consequences with pleasure and earnest expectation?

Let us, on the other hand, suppose, that these pious men should succeed in their efforts; that they should succeed, that is to say, in rooting out

this "pernicious fallacy" from the church; then the "multitudes" who have been misled by it would be misled no more, truth would triumph, Satan would be defeated, and many souls would be brought to God.—We would appeal to the "ingenuous mind" of the Reviewer himself, whether such an end be not desirable?

And what has he to offer as the alternative? What? Why, some pious clergymen would become Dissenters; and probably some laymen likewise. Surely no humane, no pious, mind could regard with satisfaction such a triumph, so obtained. If this be the feeling of the Reviewer, we will cherish the pleasing persuasion that it is a feeling in which few of our Dissenting brethren will sympathise with him. Of them we have hoped, and shall continue to hope, better things. We shall confidently expect to find that they disclaim this writer as their accredited agent or representative; nor shall we believe that he is, unless the testimony of facts shall reluctantly compel us to adopt a contrary opinion. We cannot believe, that while the opponents of Dr. Mant are labouring to defend the Church of England (which embraces so large a portion of the population) from the most "pernicious fallacy," and thus, according to the Reviewer's own statement, doing the greatest possible kindness to the souls of multitudes, who, he says, are now deluded and destroyed by this "damning mischief;" we cannot believe that the Dissenters generally would be disposed to take part against them. Would not such conduct be in fact to say, "The Church is in danger of being purged from this 'pernicious fallacy:' we shall thus be deprived of a 'prominent reason for Nonconformity;' and though 'multitudes' of immortal souls may be benefited, we must, for the sake of the Dissenting interest, with one heart and voice protest against the soundness of such a vindication?"

We cannot lay down the pen without earnestly requesting the attention of that class of divines in the Establishment, who are our opponents in the present controversy.—The clergy whom they stigmatise as Evangelical are often represented by them as enemies to the church; as Dissenters in principle; as furthering the cause of Dissenters, and as only waiting a favourable opportunity to assist them in subverting the hierarchy. Dissenters, however, must be allowed, after all, to be the best judges as to who are their fittest allies in their hostile attempts against the Church. But here we see Dissenters, in their ardour to demolish the Establishment, uniting, not with the opponents of Dr. Mant, but with his *abettors*. Such divines as Dr. Mant they consider as their best friends; while the opponents of Dr. Mant are considered as their chief enemies. If these succeed in their opposition, our Reviewer instructs us that one "prominent ground of Nonconformity" will be removed, and the hope of sapping the foundations of the Church will be greatly weakened. If these defenders of the Establishment then were removed,

he would regard the Church as only the more likely to fall. It is surely more than a hint to the dignitaries of the Church, not at least to stigmatize as its enemies the very same persons whom Dissenters consider as the bulwarks of her faith and of her constitution.

What course then remains for this body of divines to pursue, under the hard measure which is allotted them, and the many provocations they are called to endure? Their duty is plain. Let them persevere in proving themselves, both in spirit and doctrine, to be true sons of the Church. Let them not be influenced or drawn aside to imbibe the temper or adopt the sentiments of either division of their opponents; but, while they contend earnestly for the truth, let them hold the "faith in unity of spirit, in the bond of peace, and in righteousness of life." They will thus be best enabled to "convince" or to silence "gainsayers;" the Church will flourish under their pious care; and an additional argument will be derived in favour of the truths which they espouse, from the fruits which those truths produce.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press:—The History of Westminster Abbey, in 2 vols. 4to. with fifty engravings; and Watts's Songs for Children, with brief Notes, by the Rev. J. Churchill.

Preparing for publication:—History of Plymouth, in one vol. 4to. by subscription at 1*l.* 11*s.* 6*d.*; and an English and Mahratta Dictionary, by Captain Hutchinson, of the Bombay Native Infantry.

The Library of the famous Marshal Junot will shortly be sold by Mr. Evans.

The Rev. William Bennet has prepared for the press, and proposes to publish by subscription, in one vol. 8vo. a careful Abridgement of the learned Bishop Stil-

lingfleet's "True Reason of the Sufferings of Christ;" originally published in 1669, in reply to the exceptions of *Crellius*, the most learned and subtil of all the Popish Socinians, against the celebrated work of *Grotius* on the *Satisfaction of Christ*.—Subscriptions are received by the Editor, at Chapel-en-le-frith, Derbyshire; or by Mr. Conder, Bookseller, St. Paul's Churchyard, London.

The inveterate nature of the disease called Cancer is well known. It is generally reputed an incurable, and is almost always a fatal, disorder. It would be wrong, however, to conclude that enlarged knowledge and vigilant observation may

not remedy the present defect of medical skill in the treatment of this destructive malady. An Institution was formed in 1801 with the benevolent view, not only of affording a temporary asylum to persons labouring under this disease, but of improving and perfecting the history of cancer, making a comparative estimate of the advantages to be derived from various modes of treatment, and trying such new remedies as should be suggested by respectable authority. The operations of this Institution have for some time been suspended for want of proper support. It has been again revived, with a better prospect of success. Its objects are declared to be: "1. To cure, or relieve, the most dreadful disease with which human nature is visited; a disease to which females especially, of every rank and condition, are equally liable, and against which experience has not yet sanctioned any certain and successful mode of treatment. 2. To investigate, carefully, the nature of cancer, and the morbid changes induced upon the parts which are infested by it. 3. To confer on the indigent, the additional advantages of a new and improved method of treating the cancer; and likewise, by subjecting this method to the test of a large experience, to gain a more correct knowledge of its effects and comparative utility. 4. To communicate to the public the knowledge which may be thus acquired, by occasionally printing Reports of the proceedings of the Institution;" for which purpose every case admitted into the Institution will be recorded, with its progress and results.—These objects cannot be attained without adequate pecuniary means. The Society is therefore recommended to the benevolence of the public as one highly worthy of its patronage.—The President of the Institution is the Earl of Shaftesbury; the Treasurer, Charles Elliott, Esq.; the superintending Physician, Dr. Warren, Lower Brook-street; the superintending Surgeon, Mr. Pearson, Golden-square; the Surgeon, Mr. Young, Soho-square; the Assistant Surgeon and Secretary, pro tempore, Mr. G. Babington, Golden-square.—Subscriptions are received by Messrs Hoares, Fleet-street; Messrs. Drummonds, Charing-cross; and Sir P. Pole and Co. Bartholomew-lane. Persons may be admitted to the benefits of this Institution, on application to any of the medical officers.

Mr. Bullock's Museum, in Piccadilly, has lately been enriched with some chief

d'œuvres, both of painting and statuary, particularly the Judgment of Brutus, and Homer reciting the Iliad, by Le Thiere.—The carriage in which Bonaparte travelled to Waterloo forms likewise a great source of attraction.

A Panorama of Jerusalem is now to be seen near Temple-bar, in Fleet-street.

The Gas Light Company have been allowed to extend their capital from 200,000*l.* to 400,000*l.* and their charter to forty years. In a short time, we presume that the mode of lighting by gas will be general throughout the metropolis.

The Editors of the Medical and Physical Journal state, that they have received from a correspondent in Germany, two cases of hydrophobia cured by copious bleeding and mercury.

On June 5, a numerous meeting of ladies and gentlemen was held at the Mansion-house, to consider of the best means of abolishing the practice of sweeping chimneys through the industry of boys, and of substituting, in its room, a simple mechanical apparatus which would answer every purpose. The chair was taken by the Lord Mayor, who opened the business of the Meeting, by adverting to the cruelty and inhumanity which attended the present practice, and the efficacious means by which it might be obviated. His Lordship had received several letters, shewing not only the infant state at which children were employed in the unwholesome and dangerous occupation of sweeping chimneys, but also the success with which the mechanical substitute was applied in Scotland and elsewhere. Mr. Tooke read to the Meeting the Report of the Committee appointed to consider this subject, and pointed out the melancholy afflictions with which children were visited by the continuance of the present practice. He also dwelt on the fact, that this practice was unknown until the beginning of the last century, and that consequently mechanical means must have been previously found effectual. The worthy gentlemen concluded by moving a resolution for the establishment of a mechanical system. Sir Francis Burdett drew an eloquent picture of the miseries of infants, some under four or five years of age, who are consigned to this dreary and cruel occupation. He concluded by enforcing the claim of the poor children of Eng-

land to at least the same sympathy from their countrymen as the sable sons of Africa. Several resolutions for the promotion of this humane and benevolent purpose were then moved by the Hon. Mr. Burrell Drummond, Mr. Williams, Mr. Hall, &c. &c. and carried unanimously.

At *Cambridge*, the Chancellor's gold medals, for the best proficients in Classical Learning amongst the commencing Bachelors of Arts, were this year adjudged to Mr. John Graham, of Christ College, and Mr. Marmaduke Lawson, of Magdalen College; and their merits were declared by the examiners to be equal. The subject proposed was a passage of a play of Aristophanes, to be turned into English verse in two hours.

The Chancellor's gold medal for the English Poem was adjudged to Mr. Hamilton Sidney Beresford, of Clare Hall; the subject, "*Mahomet*."

The subject of the Seatonian Prize Poem for the present year is, *Hezekiah and Sennacherib*.

At *Oxford*, the Rev. Godfrey Fausset, M. A. was unanimously elected by the Heads of Colleges to preach the *Bampton Lecture Sermons* before the University for 1817.

The composition for the Prizes of the Vice-Chancellor of Trinity College, *Dublin*, is this year to be, "The Marriage of the Princess Charlotte of Wales."

UNITED STATES.

A Bishop has lately been appointed for the eastern states (New England) of America. An unknown donor has given 2000 dollars, another unknown doner, a lady, has given 3000 dollars, towards a fund for his support.

HOLLAND.

Amsterdam is about to be lighted with gas.

A message has been sent by the king to the second chamber of the States-General, proposing the introduction of the same weights and measures throughout the kingdom as soon as possible, but not later than 1820, founded on the decimal system—the denomination of ell and pound to be retained.

EAST INDIES.

The letters patent constituting a Bishop of India gives him full power and authority to confer orders, to confirm, and to perform all other episcopal offices, and to exercise spiritual and ecclesiastical jurisdiction in his diocese according to the ecclesiastical laws of England, such as the granting of licences to officiate, the visitation and examination of the clergy, and their punishment and correction by deprivation, suspension, or censure. They also appoint three Archdeacons subject to the Bishop's See of Calcutta; the Archdeacons to act as the Bishop's Commissaries.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Dissertations on various interesting Subjects, with a View to illustrate the amiable and moral Spirit of Christ's Religion; by the Rev. T. Watson. 8vo. 6s.

Agency of Divine Providence manifested; by Samuel O'Sullivan. 8vo. 10s. 6d.

Brief Memoirs of Four Christian Hindoos. 12mo. 3s. 6d.

Family Prayers; by J. Cotterill. 12mo. 6s.

Farewell Sermons. 8vo. 11s.

A Sermon, preached in Lambeth Chapel, at the Consecration of the Right Rev. Robert, Lord Bishop of Nova Scotia; by Joseph Holden Pott, A. M. 4to. 2s.

A Brief Statement of the Nature of Baptism; by Robert Hardy, A. M. 6d.

Dr. Mant's Sermon on Regeneration, vindicated from the Remarks of the Rev. T. T. Biddulph. 1s 6d.

Every-day Christianity; by the Author of Rhoda, &c. 12mo. 3s. 6d.

Sermons on various Subjects and Occasions; by G. S. Faber, B. D. 8vo. 12s.

The Christian's Manuel, compiled from the Enchiridion Militis Christiani of Erasmus; by Philip Wyatt Crowther, Esq. 8vo. 8s.

Sermons; by Thomas Trevor Trevor, LL.D. Prebendary of Chester, Rector of West Kirby, and Vicar of Eastham. 8vo. 6s.

Hume's History of England, revised for Family Use; with such Omissions and Alterations as may render it salutary to the Young, and unexceptionable to the Christian; by the Rev. George Berkeley Mitchell, A. M. 8 vols. 8vo. 3l. 12s.

Lectures delivered before the Christian Philological Society, in which several important Differences between modern Arminians and Calvinists, are impartially considered, with a View to promote Mutual Forbearance; by N. Rogers. 12mo. 7s.

The Doctrine of the Church of England upon the Efficacy of Baptism, vindicated from Misrepresentation; by Richard Lawrence, L.L.D. 8vo. 5s.

Commentaries and Annotations on the Holy Scriptures: containing, I. Various Prolegomenous Essays, and short Disquisitions. II. Introductions to the Books of the Old and New Testament, and the Apocrypha. III. A Series of Critical, Philological, and Explanatory Notes, partly original, and partly compiled. IV. A Chronological Index. By the Rev. John Hewlett, B. D. 3l.

The Connection between the Sacred Writings and the Literature of the Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated, principally with a View to Evidence in Confirmation of the Truth of Revealed Religion; by Robert Gray, D. D. Prebendary of Durham and of Chichester. 8vo. 12s.

Memoirs of Mr. James H. Wood, late surgeon, &c. &c. to the Dispensary and Workhouse at Blackburn; by the Rev. Thomas Wood. 1s. 6d.

Episcopal Claims investigated, and the Liberty of the Pulpit defended, in five Essays; by the Rev. Mr. Isaac. 12mo. 4s.

Village Sermons; or, Short and Plain Discourses, for the Use of Families, Schools, and Religious Societies; by George Burder. Vol. VII. 2s.

MISCELLANEOUS.

The Genealogical Tree of the Macdonalds, as Lords of the Isles; by Mr. John Brown, coloured on canvas, and rollers. 1l. 11s. 6d.

The early Life of Ben. West, Esq.; by Mr. Galt. Royal 8vo. 15s.

Memoirs of Nicholas Ridley, formerly Bishop of London. 1s.

Memoirs of Madame la Marquise de la Rochejaquelein. Translated from the second edition, printed at Paris, with a Map of Vandée. 8vo. 12s.

Memorie of the Somervilles; being a History of the Baronial House of Somerville, published from the original Manuscript, in the Possession of the present noble Representative of the Family; by James, eleventh Lord Somerville, 2 vols. 8vo. with two portraits and nine other engravings, 2l. 2s. Royal 8vo. 3l. 3s.

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Spurinna; or, the Comforts of Old Age, with Notes and Biographical Illustrations; by Sir Thomas Bernard, Baronet. 8vo. 9s.

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following is a brief abstract of the Twelfth Report of this Society, which was read at the General Annual Meeting, on the 1st May, 1816.

I. Foreign Department.

1. In Holland, many of the Societies have collected considerable sums, and commenced a distribution of the Scriptures. At a General Meeting in Amsterdam, in November last, it was finally determined that the seat of the Netherlands Bible Society should be established in that city. Under it are upwards of forty societies; and the direction of their combined energies is intrusted to a committee in Amsterdam. Of this National Institution his royal highness the Prince of Orange is the patron. Many Bible Associations have also been formed: in Amsterdam alone, twenty-four are already in a state of active operation. A large assort-

ment of the Scriptures, in various languages, has been sent both to Amsterdam and Rotterdam.

2. The Grand Duchy of Berg Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany. It has collected large sums, and established Branch Societies in various parts of the duchy, as well as an active Auxiliary at Cologne, under the presidency of Count Ernst Von der Lippe. Its proceedings are marked with great zeal, and directed by sound judgment and impartiality, the wants of Catholics and Protestants being equally attended to. A donation of 100*l.* presented by Dr. Steinkopff, proved the means of supplying many soldiers, more especially the sick and wounded in the hospitals, with copies of the Scriptures.

3. The Prussian Bible Society, formed under the auspices of his Prussian Majesty,

and with the patronage of the first officers of state, entered upon its operations by an animating address to the public. In less than a year twelve Auxiliaries were instituted in the Prussian dominions. How much their assistance is wanted may be conceived from the following fact, stated in the First Report of this Society: That among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. The Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries.

4. The Hanoverian Bible Society is diligently engaged in obtaining accurate information, preparing a large edition of the Scriptures, and organizing Auxiliary Societies. It is patronized by his royal highness the Duke of Cambridge, and supported by the Ministers of the Crown; and the venerable President Baron Von Arnswald, now eighty-two, animates its proceedings by his exemplary attention.

5. The Duchy of Brunswick Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much-lamented duke, who had signified his intention to become its patron. This Society is supported by persons of the highest classes, and of the most respectable characters.

6. The proceedings of the Wurtemberg Bible Society have displayed great zeal and activity. A very particular inquiry has been instituted by its Committee into the want of the Scriptures, and measures taken to supply them. The Committee have agreed to assist the Society by a donation of 300*l.* For some copies of the versions printed by the Society and presented to the King, the President has been honoured with his thanks; and the Queen, to whom a similar present was offered, charged Dr. Steinkopff with her sincere acknowledgments.

7. Among the Catholics of Wurtemberg, 7000 copies of the New Testament have been distributed, with the sanction of the episcopal authority, by the Rev. Leander Van Ess, Catholic Professor of Divinity in the University of Marburg. Of the zeal manifested by this learned and pious man, it is impossible to speak without admiration. More than 60,000 copies of his Catholic Testament have been printed by his exertions, and fresh editions are in the press. His work is carried on under the sanction

of episcopal authority, and he has had the happiness to witness the most pleasing fruits of his benevolence. The good effects have been so visible, that they have produced conviction in some Catholic clergymen who were hostile to the circulation of the Scriptures, or who entertained doubts of its utility. Professor Van Ess has exhibited a striking proof of a candid mind, by devoting part of his funds to the supplying of poor Protestants with Luther's Bible. Similar commendation is due to the Catholic Pastor, at Ratisbon, Regens Wittmann, whom Dr. Steinkopff designates the father of the fatherless, and a friend to the destitute. The edition of the New Testament printed by him has proved very acceptable in Catholic Germany. More than 10,000 copies have been circulated; and an impression of 20,000 copies will scarcely be sufficient to supply the present demand. The Rev. John Gossner, of Munich, has also printed and circulated 10,000 copies of the New Testament among the German Catholics, 5,000 of which were disposed of in less than six weeks. The Committee have granted to the Rev. L. Van Ess 500*l.* in addition to former grants; to R. Wittmann 200*l.*; and to the Rev. J. Gossner, 300*l.* to enable them to print and circulate the Scriptures.

8. The Bremen, Hamburg-Altona, and Lubeck Bible Societies are in full activity, and have proved highly beneficial.

9. Dr. Steinkopff assisted at the formation of the six following Bible Societies, viz. For the town and circle of Cleve, containing 60,000 inhabitants; for Osnaburg, the population of which is 130,000, composed of Catholics and Protestants jointly; for Koenigsfeld, in the Black Forest, and surrounded with many Catholic villages; for Nassau Homburg, comprising a population of 350,000; for Frankfort, where a depository will be formed from which the neighbouring Bible Societies may be furnished with the Scriptures; for Neuwied and Wied Runkel, containing a population of about 35,000. All these undertakings were countenanced by the ruling powers. Six hundred and fifty pounds were given to assist those several Societies.

10. The Societies in Switzerland, which came under the observation of Dr. Steinkopff, are those of Schaffhausen, St. Gall, Zurich, and Basle; their proceedings exhibit great zeal, and they are liberally supported. They have already circulated more than 60,000 copies of the Scriptures.

Protestants and Catholics indiscriminately receive them, and many of the Roman Catholic Clergy have been active in their distribution. Gratifying proofs of the good effects produced by their benevolent labours have been received. A sum of 520*l.* was given them.—At a numerous meeting of the Basle Bible Society, in October last, several Jews attended, and became subscribers.—Dr. Steinkopff succeeded in establishing a *distinct* Bible Society at Bern; to which the Committee have presented 200*l.*—The Society of Church has finished the Old Testament in one Romanese dialect, and undertaken the printing of it in another. The Geneva Bible Society has also been active.—Another Society has been established at Neufchatel, under the sanction of the civil and ecclesiastical authorities. A similar Society has been organized among the Waldenses, in the valleys of Piedmont; comprising thirteen parishes, with a population of 17,000 souls. To the Society at Neufchatel the Committee have presented 100*l.* and to that of the Waldenses 200*l.*

11. A grant has been made to the Protestant Consistory at Vienna, in Bohemian, Polish, and German Bibles and Testaments, to the amount of 300*l.*, as well as a donation of 500*l.* to the Hungarian Bible Institution at Presburg. A letter from the Baron of Testinak to the President, describes the condition of the people as truly deplorable; and he urgently solicits the aid of the Society for the support of Protestant Schools and Churches in Hungary. The Committee have assisted them in the only mode allowed by their rules, that of supplying Bibles and Testaments.

12. Sets of the Versions published by the British and Foreign Bible Society, together with its Annual Reports, were presented by Dr. Steinkopff to various Bible Societies, and to the following Universities and Public Libraries, viz. to the Universities of Tuebingen, Heidelberg, Basle, Vienna, Goettingen; the Public Library of Augsburg, the Royal Library of Munich, &c.—The mission of Dr. Steinkopff proved most welcome in every place which he visited. It would be impossible to enter into the details. The language of Dr. Amon, at Dresden, conveys the general impression excited in favour of the British and Foreign Bible Society by his visits. "I clearly perceive," he says, "the just and comprehensive views which your noble Society
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have taken of the miseries and desolations of our times: you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation which alone can support, comfort, and bless us. May the blessing of God rest upon all our English friends!"

13. The Saxon Bible Society had received the cordial support of government, and had commenced its proceedings with vigour and judgment; and many Branch Societies had been formed. The Committee have assisted this Institution with 200*l.* The Tenth Report of the Committee had been translated, and printed, at the expense of the British and Foreign Bible Society, for circulation in Germany, by the Committee of the Saxon Bible Society; and they have since been requested to undertake the translation of the Eleventh Report.

14. The Thuringian Bible Society, at Erfurt, has obtained the formal sanction of the Government. It has planted an Auxiliary at Eisenach; and its proceedings in general meet with great encouragement. A similar Society has also been established at Eichsfeld, with a Branch at Nordhausen.

15. The organization of the Danish Bible Society was fully completed in November last, when Count Schimmelman was elected president, and the venerable Bishop Munter, and the President and First Deputy of the Chancery were nominated vice-presidents. An Auxiliary Society has been established in Sleswick Holstein, with the sanction of his Danish Majesty, to which 300*l.* have been presented. One of the first works determined on was, to print the Gospel of St. Matthew in the Faroese language, a dialect of the ancient Icelandic, in which no part of the Scriptures has yet been published.

16. To render permanent the advantages conferred on Iceland by his visit, Mr. Henderson, previously to his departure, adopted preparatory steps for the establishment of a Bible Society; the foundation of which was laid at the Annual Meeting of the Synod, under the patronage of the highest civil and ecclesiastical authorities. The want of the Scriptures in Iceland had been extreme: it was deeply felt and lamented by the people; but their sorrow has been turned into joy; and there is

perhaps no part of the world to which the Society has extended its aid, where it has been more cordially welcomed, and more gratefully acknowledged.

17. In Sweden, it has been computed, on good grounds, that, previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures, and that not fewer than 400,000 families in that kingdom were destitute of this treasure. These wants have already been in some measure relieved: and every disposition prevails in that country to supply them effectually.

The Deputies from the Clergy, at the Diet of 1815, published an address to their brethren, enjoining them to promote the circulation of the Scriptures, and strongly recommending the Swedish Bible Society to their attention. Every exertion is used in printing the Scriptures; and a large distribution of them has been made in Stockholm, particularly among the military stationed there. The commander of the Stockholm squadron of the galley fleet has adopted some excellent regulations respecting the reading of the Bible by the seamen. The Auxiliary Societies are all active within their respective circles. The Bishops of Gothenburg and Westeras have been particularly zealous. A sum of 600*l*. has been presented to the Swedish Society and its Auxiliaries.

A new Auxiliary Bible Society has been formed at Lund, in Scania, under the presidency of the Bishop, who is also vice-chancellor of the university of Lund. This is an important station. The Archbishop of Upsala has also expressed his wish to form a Bible Society in that place; and the Committee have most readily encouraged it by the promise of 300*l*. to assist its operations.

The Swedish Bible Society has not only the patronage of the King, but that of the crown prince, who has been a most liberal contributor to it, and has promised a considerable donation towards the establishment of a Bible Society in Norway.

18. Of the thirteen editions of the Scriptures, in whole or in part printing in Russia at the period of the last general meeting, eight have been completed, the remainder are in progress, and some nearly finished; making altogether, at least, 110,000 copies, now actually in the press.

The Gospel of St. Matthew, in Calmuc, translated and printed at the charge of the British Society, was the first book ever printed in that language: it has proved most acceptable to the Calmucs, and the language has been pronounced excellent. Among the new editions printing in Russia, are the New Testament, in the language of Moldavia, a dialect of the modern Greek; the Gospel of St. Luke, in the Tartar dialect, under the care of the Missionaries at Astrachan, who have removed from Karass to that place; and the New Testament in the Samogitian dialect. The Samogitians were not converted to the Christian religion before the fifteenth century, and have never yet had a version of the Scriptures in their language. The new translation has been made by the Catholic Bishop of Samogitia, who had resolved to print 1,000 copies of it, at Wilna, at his own expense. This edition is extended, by the liberality of the Committee at St. Petersburg, to 5,000 copies; and the Committee have given 250*l*. towards it.

Branch Establishments have been formed at Astrachan, Theodosia, and Haskaf: of these the two former appear admirably calculated for the extensive circulation of the Scriptures. From Astrachan, which is the seat of a bishop, who is vice-president of the Society there, they may be distributed in Persia, Georgia, and the countries to the east of the Caspian. Theodosia, or Kaffa, is a sea-port town of the Crimea; and the new Society there proposes, in its operations, to embrace the whole of that peninsula, and in general the countries lying on the shores of the Black Sea, without any assigned limitation: it may, by the blessing of God, prove the means of rekindling the Christian flame among the churches of Asia Minor. The Committee have encouraged the exertions of the Theodosia Society by a grant of 500*l*.

The Committee of the Russian Bible Society have authorised Mr. Pinkerton to make a tour through the southern provinces of the Russian empire, for the purpose of promoting the great object of their Institution. For this purpose he was to be provided with recommendatory letters, from the president of the Russian Bible Society, in the name of the Committee, to the bishops and governors of the different provinces.

The Emperor of Russia, who has evinced an undeviating attachment to the Russian Bible Society, has recommended to the holy Synod, through Prince Galitzin, to

procure a translation of the Bible into the modern Russian. His Majesty had observed, that, while the Society was supplying all the nations in Russia with the Scriptures, the Russians themselves were obliged either to read the Divine Oracles in a language they understood imperfectly, or in a foreign tongue: for, the translation of the Slavonian Bible having been made in the ninth century, the language of it differs more from the modern Russian, than Wickliff's translation of the Bible from the modern English version. The holy Synod unanimously adopted the recommendation of his Majesty; and it was resolved that the Scriptures should be translated into the Russian language, under the superintendence of the Spiritual Academy; and that the translation should be revised by the most learned of the clergy, and afterwards published by the Russian Bible Society in two columns, Slavonian and Russian. The idea of this noble work is the pure suggestion of his Imperial Majesty; and the Russian Bible will remain an imperishable memorial, both of his piety and of his paternal solicitude for the welfare of his subjects.

In addition to former grants, the Committee have presented the Russian Bible Society with 1,000*l*. They have also voted to the Auxiliaries at Mittau, Riga, Reval, and Arensburg in the island of Oesel, severally, the sum of 500*l* to assist them to publish editions of the whole Bible, in the Lettish and Estlandish dialects: the sum of 300*l* has also been granted to the Finnish Bible Society at Abo, for a stereotype Finnish New Testament.

19. A Bible Society has been established at Strasburg, which has been assisted with a grant of 500*l*. At Paris, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the stereotype plates, under the direction of the Protestant Consistories, and an edition of 6,000 is now in the press, making a total of 13,000 copies.

20. The situation of Malta has long been found convenient for accomplishing the purposes of the Society in various directions, especially in the Grecian Islands and the Levant, and particularly for supplying commanders of vessels with copies of them, for distribution on their respective voyages. The depository there is kept regularly supplied.

21. The Rev. Mr. Lindsay's interesting

communication on the subject of the Apocalyptic Churches has already appeared in our work. Mr. Lindsay has also transmitted a letter from Mr. Rich, the East-India Company's Resident at Bagdad, containing important intelligence respecting the Christians in that Pashalik. They consist of Armenians, Syrians, and Chaldeans; some of whom adhere to their ancient faith, while many are become Roman Catholics; but all are in want of the Scriptures, and even the poorer classes are stated to be fond of reading them. A small number of Armenian Testaments and Arabic Bibles were presented, by Mr. Lindsay, to Mr. Rich, for distribution.

In short, the Committee have neglected no opportunity of distributing the Scriptures, where this could be done with beneficial effect; proportioning their assistance to the exigencies of the case, and the other claims on the Society's benevolence.

22. Last year the number of Bible Societies within the United States of America amounted to sixty-nine. The Sixth Report of the New York Bible Society, in December, specifies one hundred and two. By later intelligence, it appears that their number is increased to one hundred and fifteen, among which is an "African Bible Society," recently established in Philadelphia.

The harmony which pervades the Societies in the Western Continent is as conspicuous as their zeal. Of their continued regard for the British and Foreign Bible Society, the proofs are satisfactory and abundant. The same effects have resulted from these Institutions in America, as in other parts of the world: their inquiries have brought to light the spiritual necessities of Christians, with respect to the holy Scriptures, in a degree far beyond what was supposed to have been the case, and has excited a cordial disposition to co-operate for their relief.

The Philadelphia Bible Society, by the liberality of individuals and the contributions of sister Societies, has been enabled to print an edition of 6000 French Testaments, for the accommodation principally of Louisiana; and the Committee have sent thither a large supply of the Scriptures in the Spanish and French languages. They have also granted to the New York Bible Society 200*l*. in aid of a set of stereotype plates for an English Bible.

The Committee of the Bible Society of Massachusetts have respectfully declined the proposal made to them of accepting, for their own use, the Bibles and Testaments originally destined for the Cape of Good Hope, and which they had generously redeemed from capture.

Several Bible Associations have been formed at Philadelphia, New York, and in other parts of North America.

The following is an extract from the Report of the Bible Society in Virginia.

"But now there is universal peace. At His bidding, who rules the hearts of men, and turns them whithersoever he will, the storm has ceased, and there is a great calm. This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and make a mighty effort to uproot from its very foundation the kingdom of darkness. The providence of God calls them to this work. Kings, according to the prediction of the prophet, have become nursing fathers, and queens nursing mothers, to the Church of Christ. And, considering what has recently been accomplished, it is not chimerical to hope, that the earth, instead of presenting before Heaven a scene of violence and bloodshed, will exhibit the human race, through the grace of the Gospel, rising from the ruins of the fall, assuming again the likeness and image of God, and humbly walking in the steps of Him who went about doing good."

23. In the British part of America, the Nova Scotia Bible Society, at Halifax, which has fourteen Branch Societies connected with it, appears to be proceeding with great vigour and success. Of this Society his excellency Sir J. C. Sherbrooke, Governor in Chief, is the President. It appears from their Report, that the "want of Bibles was found to be greater than had been imagined." The contributions from the Nova Scotia Bible Society have been liberal (amounting to 400*l.*) and the Committee have not been backward in furnishing it with the holy Scriptures for the inhabitants.

24. Some Dutch Bibles and Testaments, sent to Surinam, in South America, found a ready sale. The Jews were the principal purchasers of the Bibles, as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues. The Committee have directed a further consignment to the same place, for sale or gratuitous distribution.

25. In Labrador, in the Autumn of 1814, the Gospels of St. Matthew, Mark, and Luke, were solemnly distributed among those of the Esquimaux who could read well, of whom the number is considerable; and were accepted with delight and gratitude. The Esquimaux are now in possession of the four Gospels. The translation of the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

26. The Appendix exhibits some interesting details, relating to the distribution of the Scriptures in the West Indies.

27. To St. Domingo a large assortment of French Testaments has been sent for distribution—not only to that part which is under the authority of President Petion, but to that where the authority of Christophe is established; and the Committee are proceeding, in consequence of a request from the latter, to print the New Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

28. To Newfoundland a considerable number of English Bibles, and English and Irish Testaments, have been sent for sale or gratuitous distribution.

29. The Committee have sent a supply of 200 Dutch Bibles, and an equal number of Testaments, for the use of Christian Hottentots at Bethelsdorp, in Southern Africa; and they have also supplied the Rev. Mr. Latrobe with 200 Dutch Testaments, for distribution in that country.

30. A letter from Western Africa intimates a disposition among the Mahomedans on that part of the continent, to receive the Scriptures. It particularly states, that many Mahomedans had applied for Arabic Bibles, of which a number had been sent to Sierra Leone for distribution. A translation of the Gospel of St. Matthew into the Bullom language, by the Rev. Mr. Nylander, is about to be printed at the Society's expense. A supply of Bibles and Testaments has been sent to Goree, for the use of the garrison.

(To be continued.)

PRAYER-BOOK AND HOMILY SOCIETY.

We have already given some account of the Annual Meeting of this Society, which was held on the 2d of May. The Report of the Committee has since been published. It is preceded by the Ser-

mon which was preached before the Society, on the morning of its meeting, by the Rev. Charles Jerram, M. A. Vicar of Chobham, in Surrey; and which we have perused with more than ordinary satisfaction.—Mr Jerram's text is taken from 2. Tim. i. 13. "Hold fast the form of sound words which thou hast heard of me." The main object of his Sermon is to vindicate the principles on which our church is founded; to shew that neither the language of the New Testament nor the practice of the primitive churches discountenance a definite enumeration of articles of faith, or a prescribed formulary of public worship; and that they have not furnished us with any exact model of ecclesiastical polity.—The argument is ably conducted, but our limits will not permit us even to touch upon it. After a defence of our own creed and ritual, from some of the objections that have been urged against them, Mr. Jerram adverts with much effect to the circumstances under which they were composed and handed down to us. "The real merits of our Church," he observes, "I am aware, must rest on its own intrinsic principles; and, therefore, if these should be proved unsound, it were vain to attempt to support the sinking fabric by human authority. But if, on the other hand, its doctrines and principles are scriptural, its orders decent and edifying, and nothing appear in its ritual contrary to the purest examples of primitive Christianity; then I may be permitted to add, in relation to the few defects which either the superficial observer supposes to exist, or the keenness of hostile scrutiny seems to have discovered, that in passing judgment, caution may well be practised, and that all severity of censure at least ought obviously to be restrained, when we consider the characters who furnished us with the system. If there be any thing in piety and learning which are entitled to esteem and reverence, they shone no where with greater lustre than in the compilers of our Articles and Liturgy. If experience, integrity, prudence, and Christian temper, have any claim on our admiration, where shall we find these qualities in closer union than in our Riddleys, and Latimers, and Cranmers? If the dying testimony of a good man is worthy of the highest degree of credit, our confidence cannot be refused to men who sealed their doctrines with their blood. If the path, which has conducted multitudes to everlasting habitations, is justly deemed safe, what danger need be apprehended

in a road, through which a 'noble army of martyrs' has entered triumphantly into glory?

"There is something peculiarly satisfying and delightful in the feeling, that every time we join in the public services of our religion, we are presenting our petitions in the very language which we know has been successful in bringing down blessings, in ten thousand instances; that we offer our praise in anthems, which those delighted to use who have now joined 'the general assembly and church of the first born in heaven,' and are worshipping before the throne. Who can be insensible to the attractions of a service which has been so often chaunted by the lips of the greatest and best of mankind, the noblest patrons of the cause of humanity and of religion, the highest favourites of the King of Heaven? Our 'holy and our beautiful places where our fathers worshipped,' receive a peculiar lustre from 'the spirits of the just,' who are so closely associated with them, and who yet seem to speak to us, through the services which they dictated."

"An interest, beyond the example of former ages, has been excited on the subject of Revelation. The diffusion of the holy Scriptures has opened the eyes of tens of thousands to the awful realities of the unseen world. The general establishment of schools for the education of the poor has broken up 'the fountain of a mighty deep,' the moral consequences of which are incalculable. Let the sacred records, and the venerable formularies of our Church provide a deep and wide channel, in which the newly awakened feelings of the multitude may safely flow." "Let them know that they have confessors and martyrs for their author; that they have been adopted by the wisest and best of men; and contain the very language which those delighted to use 'in the courts of the Lord's house' on earth, who are now worshipping 'in the beauty of holiness' in the temple of the Great King."

"Nor should we overlook the claims, which other countries may justly make on the fostering care of the Church of the United Kingdom. 'Many are running to and fro, and knowledge is increasing.'—'The Sun of Righteousness' is now arising on 'the regions of darkness and the shadow of death.' The angel of the Apocalypse is 'flying in the midst of heaven,

having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ;' and millions are emerging from 'the habitations of darkness and of cruelty,' to hail the approach of a brighter day than has ever yet dawned upon them. Who then, that has the least idea of the difficulties which must attend the construction of a system like that of our church,—so complete in all its parts,—so admirably adapted to promote the spiritual prosperity of a Christian community, and which was formed under a combination of circumstances peculiarly auspicious and providential,—would not wish to impart this blessing to the heathen world ; that, as soon as the Scriptures have opened their understandings to discover the importance of Christian communion, a 'form of sound words' peculiarly suited to their wants, may be ready for their adoption ?

"Finally, if our church is formed after the model of primitive communities : if her doctrines are orthodox, her Liturgy spiritual and scriptural, her ceremonies sober and decent, and her very defects but as the spots on the face of the brightest luminary : if the superior wisdom, piety, and Christian temper of her founders are entitled to our reverence ; and their zeal and sufferings in a cause, so deeply interesting to ourselves, demand our gratitude : If prudence requires us to adopt what is safe ; and benevolence, to diffuse what is excellent : if the most delightful of our associations urge us to connect ourselves with the spirits of departed greatness and virtue : if the character of the times calls for action, as well as circumspection ; and the imperious wants of mankind prefer the strongest plea to our charities : if the reputation and interest of a church, in which we have been tenderly cherished, have any claim to our support, and we would see her pre-eminent among the tribes of our Israel—the first in rank as she is in excellence : if, in short, we would wish the poor as well as the rich, future generations as well as distant lands, to partake of her blessings ;—then let us circulate her formularies, and support an institution which is peculiarly calculated to promote the interest of our Zion, and make her 'the praise of the whole earth.'"

The Report states the efforts made by the Committee to re-pay the advances of friends of the Society, and to increase its funds. Their efforts, though not success-

ful to the extent that could have been wished, have yet been attended with very gratifying results. A lady, who has concealed her name, by a donation of 400*l.* enabled the Society to discharge its pecuniary obligations to its friends. Another zealous friend contributed 100*l.* to the same object ; and the subscribers to the Society have increased. Still, however, the annual subscriptions do not exceed 553*l.* and the congregational collections 295*l.* ; an income very inadequate to the Society's objects.

The Committee have undertaken to publish an octavo edition of the Homilies, according to the text of the folio edition already published by them, to which will be annexed copious indexes. The Committee have also determined to print the Liturgy in Hindoostanee ; the translation of which was begun by the late Rev H Martyn, completed by the Rev. D Corrie, and has since been revised by competent persons ; and they have invited donations in behalf of this particular object—an object, it must be admitted, of the highest utility.

A new edition of the Psalter, with a neat clear type, has been printed by the Society, containing the Epistles and Gospels, the Communion Service, and the Thirty-nine Articles.

All the Homilies have now been published as Tracts ; and they may now be had complete, in 2 vols. 12mo. in boards, by subscribers, at 5*s.* 6*d.* ; and by nonsubscribers, at 6*s.* 6*d.* Near 70,000 of these tracts had been issued in the preceding year, making upwards of 300,000 in all. The Prayer-books issued in the year amount to upwards of 8,000, making nearly 29,000 in all, besides above 3,000 Psalters.

The Committee have been as attentive as the state of their funds would allow, to the spiritual wants of the deserters confined on board prison ships, of the convicts in the hulks, and of the British soldiery generally. They have distributed a few Prayer-books and Homily Tracts, which have been found useful, especially among the convicts.

A Prayer-book Association has been formed at Dudley, in Worcestershire.

The name of the venerable Bishop of Norwich, has been added to the list of vice-presidents.

MISSIONS OF THE UNITED BRETH-
REN.

(Continued from p. 266.)

III. GREENLAND.

The Danish war had caused a very long interruption of the usual communications with Greenland, and much of the intelligence lately received from the Missionaries refers to the distresses and privations caused by this interruption, and the joy occasioned by the renewal of the intercourse and the supply of their wants. The following occurrence illustrates some of the dangers to which a Greenland Mission is exposed:—

"In December 1812, a party of Christian Greenlanders came from one of the out-places, (where they are obliged to live at a distance from the settlement, by an order of government, meant to further the interests of trade), to celebrate Christmas with the congregation. They were desirous of returning to their families in January 1813, and set out in their skin-boat (*Umiaq*, or woman's boat), though the state of the weather made it very unadvisable to go to sea. The whole of that winter was uncommonly severe, with a vast quantity of snow and ice; and all their friends begged them rather to wait for a more favourable season: but no remonstrances or entreaties were of any avail.—They set off when the thermometer was twelve degrees under Reaumur's freezing point, and soon had to encounter the floating ice, by which their boat was crushed to pieces. The party escaped upon a large field of ice, and drove about for four-and-twenty hours, when, in the night, a violent storm arose from the north, and carried them out to sea. There they must all have perished, since nothing more has been heard of them. They were seventeen in number, old and young, all baptized members of the congregation, whose loss we and our people very greatly deplore."

"As to the spiritual concerns of our congregation, we have every reason to be thankful to God for the mercy and loving-kindness wherewith He has led us through this period of distress and external want. Amidst all faults and infirmities, the grace of our Lord Jesus Christ has prevailed among us, and our dear people have in general walked worthy of the Gospel, placing their hope and confidence upon Him, whose strength is made perfect in weakness.—When we were again supplied with wine for the celebration of the Lord's Supper, and could have it once a month, they re-

joiced exceedingly; for this memorial of the death and sufferings of Jesus is to them peculiarly blessed and important, and renews within them that fervour of love to their Redeemer which filled their hearts when first they were brought to the knowledge of Him by the word of his cross.—By this heavenly repast their faith is strengthened, and their assurance that he loves them, cares for them, and will lead them safely on to everlasting life, confirmed."

In the year 1814, the congregation at *Lichtenau* is described as increasing in number and grace. Fifteen had become communicants, ten were received into the congregation, and twelve re-admitted. The congregation consisted, in all, of 432 persons.

At *Lichtenfels*, during last year ten children were born; seven persons were received into the congregation, and ten became communicants. The congregation at *Lichtenfels* consists of 300 persons, of whom 203 live in the settlement, and 97 in the out-places: they commonly come hither to celebrate the festivals and memorial-days of the church, and are occasionally visited by us and the Greenland assistants.

"At *Newherrnhut*, our congregation is larger than last year. Only two children departed this life, and twenty have been born. The congregation at *Newherrnhut* consists, at the close of 1813, of 346 persons, of whom 188 are communicants; 11 have been added to their number last year, and many became candidates; eight were received into the congregation, and two re-admitted, whom, with ourselves, we commend to your kind remembrance and prayers."

"The word of the cross," a Missionary observes, "approves itself to be the power of God in our congregation. I am astonished to see with what diligence they attend at the chapel, notwithstanding the severity of the weather. Not only adults, but children of five years old, come to the daily morning service between six and seven o'clock. At nine is the children's meeting, to which again the adults come. Then the schools begin. And though these meetings are held regularly every day, Sundays excepted, they are still so eager to attend the evening service, that, half an hour before the time, they come into our hall and passages, that they may not miss hearing the bell."

"I asked a little child of five years old, whether it was not too cold to go to church? 'Oh no,' was his answer, 'I do not feel the cold.' 'But it freezes very hard.' 'When I attend to what is there said of Jesus my Saviour, I am no longer aware that it freezes.' And from this you may judge of the disposition of all the rest: and that it is not only a love of hearing, but that the word produces fruit in their hearts, not only their declarations but their walk and conversation sufficiently prove. The child above mentioned may indeed be called a teacher of others. When he returns from the chapel to his parent's house, he generally calls for attention, and then begins to speak and exhort in such a manner, that it strikes every hearer with astonishment. His expressions are so powerful,

and to the purpose, in repeating the sense of what he has heard in the chapel, that those present have often been much benefited by it, and called to mind that Scripture: '*Out of the mouth of babes and sucklings thou hast perfected strength.*' And, '*Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven.*'"

Again: "The diligent attendance of our dear people at church continues, and sometimes even surprises us, especially in boisterous weather, and dark mornings and evenings. But we pity those who are obliged to live scattered in the out-places, especially the youth: they lose many advantages, and the difference between them and those living on the settlement is great."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE marriage of the duke de Berri with a Neapolitan princess has been celebrated at Paris with great pomp.

A conspiracy has been detected in Paris, for overthrowing the government, murdering the whole of the royal family, and placing Napoleon the Second on the throne.—The proofs of the plot were very clear, but the parties engaged in it appear to have been obscure individuals. No person of note has hitherto been implicated in it.—Several of the conspirators have been capitally convicted, and others subjected to various degrees of punishment.

Holland and Sardinia have acceded to what is called the Sacred Alliance (See our Number for February, p. 127.) May the principles of that alliance become universally influential!

The death of the queen of Portugal has been announced, and the succession of her son to the throne, by the title of Joseph II.

The atrocities recently committed by the pirates of Barbary have excited the indignation of the European powers. In the case of England, their conduct is aggravated by their having been committed almost immediately after the Barbary States had entered into conventions with us, renouncing

their piratical practices. A large armament has been prepared, and placed under the command of Lord Exmouth, the object of which is said to be to suppress these freebooters entirely. It is supposed that he will be joined by the forces of other European powers.

EAST INDIES.

The Nepaulese war was about to be renewed when the latest accounts left India, in consequence of the refusal of the government of Nepaul, to ratify the treaty that had been signed. It was feared that a rupture with the Mahratta powers would also take place; in which case, the war will extend over a large portion of Hindostan.

WEST INDIES.

Letters have been received from Barbadoes, dated 16th May, 1816, which state, that "Martial law is still in force. The militia are much harassed by the constant and vigilant guard they are forced to keep, and by their frequent march about the country in search of the insurgents, and in escorting those who are to be hung to their different places of execution on their owners' plantations. The great number of prisoners on board the prison ships require a perpetual guard." "About 1,000 of the insurgents have already lost their lives. The slaves shew much suikiness who remain quiet and keep at their work."

"Numbers of Negroes have been shot and otherwise destroyed, and a great many more remain to be executed. They were brought in by dozens every day."

Where is this work of death to stop? At the same time, the Barbadians seem to make it a crime that the quiet and peaceable part of the slave population should shew "sulkiness." What is it to shew sulkiness? To look grave and dejected? And is it in

human nature to look otherwise, while executions, perhaps of friends and relations, are the regular order of the day; while farther arrests are daily multiplied (dozens every day;) while the persons who so look know not but a similar fate awaits themselves; while the island presents one great Aceldama, and even the militia of Barbadoes are fatigued with their bloody labour! Would the Barbadians have them to look gay under such circumstances?

GREAT BRITAIN.

On the 2d instant the prince regent closed the session by a speech from the throne, acknowledging the interest that had been taken in his daughter's marriage, and the liberal provision made for her and her husband;—announcing his consent to the marriage of the Princess Mary with the Duke of Gloucester; stating the assurances he had received of the friendly and pacific dispositions of the powers engaged in the late war;—expressing satisfaction with the financial measures that had been adopted; with the arrangements for discharging the civil list incumbrances, and rendering its future income adequate; and with the consolidation of the revenues of Great Britain and Ireland;—lamenting the tumults and disorders which had occurred, and the continuance of the pressure which prevailed so generally; but expressing a confident hope that that pressure has arisen from temporary causes, and will be relieved by the progressive improvement of public credit, and the reduction which has taken place in the public burdens.

A few days before the prorogation took place, the Archbishop of Canterbury, in the House of Lords, entered into some explanations, which were intended to vindicate the Church of England from the imputation of having neglected the spiritual interests of the Negro population in the West Indies. It appeared from his Grace's statement, that three Church-of-England Missionaries had at one time been employed in the West Indies; but that at present there are only two, one at Antigua and another at Nevis; and that these are supported from a fund left for the purpose by the great Boyle. In point of fact, therefore, the Church of England has done literally nothing towards the instruction of the Negroes, excepting that some of her dignitaries have acted as trustees of a fund left by an individual of her

communion, for the support of West-Indian Missionaries; and that in that capacity they are now paying a salary of 300*l.* a year to two Church-of-England Missionaries. But surely such a statement as this, instead of vindicating the Church of England from the imputation of neglecting the Negro population of our colonies, confirms the opprobrious charge in its full extent. All the Church of England pretends to have done, for seven or eight hundred thousand of these wretched subjects of the British crown, is, that during the last thirty or forty years, she has kept two, or at most three, Missionaries employed among them, whose salaries have been paid from funds provided by the prospective benevolence of a single individual. It is a notorious fact, that the parochial clergymen of the colonies do not consider the Negro population as any part of their cure; and, therefore, that even where there are such clergymen, the Negroes are in the same state of absolute destitution, as to spiritual instruction, as in those colonies where there are no regular pastors. We are glad that the attention of his Grace has been called to this subject; and we trust that effectual means will speedily be adopted, under his patronage, for wiping away the reproach to which the Church is at present justly liable, of neglecting her sacred obligations towards this wretched race.

The Catholic claims have undergone a discussion in the House of Lords, the result of which has been more favourable to the hopes of that body than any parliamentary proceeding which has yet taken place. On a motion for taking the subject into early consideration in the next session of parliament, 69 voted for it, and 73 against it, leaving a minority of only four.

We are happy to state, that the marriage

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of their royal highnesses the Duke of Gloucester and the Princess Mary was celebrated on the 22d instant. Their union has afforded universal satisfaction to the nation at large ; and we sincerely trust that it will fulfil the fair hopes of domestic happiness to which it has given birth in the minds of all who are acquainted with the estimable qualities of these exalted personages.

The Duke of Wellington has returned to England. His presence is hailed with enthusiasm in every place which he honours with it.

Dr. Herbert Marsh has been appointed the new bishop of Llandaff, in the room of Dr. Watson, deceased.

The defalcation in the revenue, during the last quarter, is stated to amount to considerably more than two millions. This strengthens greatly the argument for curtailing our expenditure in every possible direction, which is drawn from the present unexampled state of commercial and agricultural difficulty.

A most nefarious conspiracy has been discovered among the inferior officers of the police, the object of which has been to entice unwary persons into the commission of serious crimes, for the purpose of obtaining the rewards consequent on their detection and conviction. The Lord Mayor and the police magistracy are laudably exerting themselves to trace this diabolical plot through all its ramifications.

OBITUARY.

REV. THOMAS WOODD, M. A.

MR. Thomas Woodd was the son of George Woodd, Esq. of Richmond, Surry, and was born Jan. 31, 1778.

His natural character was remarkable for integrity, plain undissembled honesty of expression, and strict regard to truth. His original designation was for the study of medicine ; and, with that view, he was placed under the care of Mr. John Woodd, late of Old Burlington-street, London.

It pleased, however, the Almighty Disposer of events to disqualify him for this pursuit by an alarming inflammation of the eyes. This, at one period, threatened the total loss of his eye-sight. A cataract was formed : this was at length relieved, but only partially, by a surgical operation. By this circumstance his studies were of course suspended ; but by the force of a very observant mind, and retentive memory, with the aid of an instructor, he acquired *viva voce* a competent knowledge of the French language, which he spoke with ease and great correctness.

During this period, he regularly attended Divine service at Bentinck chapel, St. Mary-le-bone. His mind appeared gradually to receive a more

serious conviction of the excellence of Divine truth, of the blessedness of the service of God, and the infinite importance of the concerns of eternity. Naturally shy and reserved, he always expressed himself with great caution and humility on these subjects ; but his friends perceived, with much satisfaction, that his mind had acquired a heavenly direction, and that he seemed resolved, by the assistance of Divine grace, to dedicate the morning of his life to God.

As the interruption of his medical pursuits had unavoidably retarded his progress, and some years had now elapsed of the usual period for the regular admission of students in physic and surgery, a painful state of suspense occurred as to the future application of his time and talents. At this crisis, his relation, the Rev. Basil Woodd, after much mature deliberation, and from a full knowledge of his sentiments and disposition, suggested to him the idea of entering into the ministry of the Church of England.

He received the intimation with his usual caution, and associated, in his consideration of the subject, every possible difficulty. But his chief ground of hesitation for a long time

arose from delicacy of conscience, lest, as his dereliction of the medical profession was the result of accidental circumstances, rather than the dictate of inclination, it would be doing injustice to the sacred office of the ministry to permit his mind to be the least attracted towards it by temporal considerations and secular disappointments.

It was urged upon him, that of all offices it was the most honourable and useful; that it would enable him to promote the best interests of his fellow-creatures; and that in a country village especially, a moderate knowledge of physic would endear his character to his poorer parishioners.

Under these impressions, and feeling that a college education would at all events be creditable, even if he finally pursued the study of physic, he resolved on preparing for the university. He soon revived his knowledge of the Latin language, with the aid of his relation before mentioned, made a very rapid progress in the study of the Greek language, and began also to read with him the Hebrew Scriptures.

In the year 1804, he entered at St. Edmund's Hall, Oxford; where, by his piety, attention, diligence, and good conduct, he conciliated general esteem.

Having taken his degree of A. B., he was ordained March 22, 1807, by the late Dr. Madan, then Bishop of Peterborough, to the curacy of Lois Weedon, near Towcester, in Northamptonshire, on the nomination of the Rev. Thomas Lloyd, Rector of that parish.

This was the only curacy in which he ever engaged. His attachment to this rustic congregation was very firm and unshaken. He trusted that his labours in this vineyard were not in vain in the Lord; and he felt that affection for the Rector and parishioners, that, though advantageous proposals were made to him, he would never be persuaded to quit a

spot where he hoped it had pleased God to prosper the first efforts of his ministry.

He was conscientiously attached both to the doctrine and discipline of the Church of England, rigidly exact in his conformity to the rites and usages of the Establishment, and very suspicious of whatever he apprehended to have a tendency to weaken or depreciate its importance. The following affectionate testimony of the Rector will exhibit his estimation of his services. In a letter written to Mr. T. Woodd the 15th of last March, he thus expresses himself:—

“You are indeed a friend and a brother. I am ready to say, I may perhaps not again have such a fellow-labourer, such a comfort to me;—one who will naturally care for me and my people, and to whom I shall be so united. What have I lost in yourself! Yet I dare not complain. Is not this the day of our probation? And must we not be ‘tried stones,’ if we are to bear our place in that spiritual temple, of which Jesus Christ himself is the chief corner stone? Such thoughts reconcile me, and soothe my soul, now that I expect you will soon be admitted into the blissful regions of peace and glory. Your work and labour of love is not only remembered with melancholy pleasure among us here, but will also be remembered before your God in the last great day. When, however, you shall receive the crown of glory, you will know on whose head to place it; for you have found through all the road, and will to the end, the truth of those words ‘Without me ye can do nothing.’ Leave to your Lord the way in which he shall bring you to himself in glory, and only beg that he will be magnified in you, whether by life or by death. We cannot forget you, till we forget ourselves.”

To this gratifying encomium it is only justice to add, that his mind was solid and perspicuous, his memory

alive.".....After taking a little refreshment, he revived, and said, "To know Jesus Christ is life eternal." He then recollected the beautiful anecdote recorded by Bishop Burnet, of Dr. Fisher, Bishop of Rochester. When cruelly condemned by Henry VIII. to be beheaded, as he came out of the Tower of London, and saw the scaffold, he took out of his pocket a Greek Testament, and, looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book, and his eyes glanced on the passage: "This is life eternal to know thee, the ONLY TRUE GOD, and JESUS CHRIST, whom thou hast sent." The Bishop instantly closed the book, with this ejaculation:—"Praised be the Lord, this is sufficient for time and eternity."

Mr. T. Woodd adverted to this anecdote, and remarked,—“Oh, for a more realizing view of the glory and grace of the Lord Jesus! Oh, that the Lord may lift up the light of his countenance upon me, before I go hence and be no more seen?”

May 7.—He seemed very low, but calm and tranquil. When Mr. B. Woodd came in, he said in a voice scarcely to be heard, "I was in hopes that, before you called again, I should have been beyond the reach of sin and sorrow." Mr. B. Woodd replied, "Well, you are languishing into life." He said, "I trust I am; but I feel such extreme exhaustion, such difficulty of breathing, such shortness of breath, I feel it very difficult to keep down the risings of impatience. I bless God I feel much more composed and happy than I did. Your visits and prayers have been a great consolation to me. I rest upon Christ; on Christ alone;—on that precious blood shed for sinners! Mr. B. Woodd repeated those consolatory portions of Scripture:—Isa. i. 10; Matt. xi. 28; and John vi. 36. He

remarked, "These are indeed precious promises to the heavy laden.—Lord, I come to thee; and him that cometh, thou wilt in no wise cast out." It was then observed, that Heb. vi. 18. is full of divine encouragement: "That they might have strong consolation, who have fled for refuge to lay hold on the hope set before them." It was remarked, "This strong consolation is not limited to those who are rejoicing with holy triumph, but is the portion of those who are fleeing for refuge, *i. e.* who feel the burden of their sins, and with mixed fear and hope are applying to the Lord Jesus Christ for grace, pardon, and refuge. He will not cast such out." Mr. T. Woodd replied, "These indeed are words of great consolation. And being almost dying, he said, "God bless you, my dear cousin: many, many thanks for your kind, consoling visits." About half past nine, Mr. B. Woodd bade him *farewell* for the last time they were ever to meet on earth.

About eleven o'clock he said to his attendant, "I believe now I have taken leave of all my friends. Put my bed in order for the night.....Now I feel comfortable and happy. Do not speak to me *any more*—I wish not to be disturbed." He was apprehensive that death was approaching, and was desirous to compose his mind to prepare for the solemn, awful, yet blessed moment, when he hoped to meet his God. He lay very quiet till about twelve, when he fell into a tranquil sleep, from which he never roused; and at half past four, Wednesday, May the 8th, expired, aged thirty-eight years and about three months.

He had expressed a great dread of the article of death; and thus, by this placid mode of removal, his merciful God spared him the consciousness of the last moment of life.

Such a death reminded the writer of this memoir of two similar occur-

rences. The one took place in the instance of the celebrated Archbishop Usher. The language of this truly great man frequently was, "May I die with these words on my lips, God be merciful to me a sinner!"

The other instance occurred on the death-bed of a pious, laborious minister, Mr. Thomas Hooker. When he was dying, a friend said to him, "Brother, you are going to receive the reward of all your labours." He instantly replied, "Brother, I hope I am going to receive mercy."

On May the 14th, his remains were deposited in Paddington church-yard; and on Sunday evening, May 19th, his funeral sermon was preached, at Bentinck Chapel, by the Rev. Basil Woodd.

The foregoing memoir is a lesson of instruction; and its practical language is, "Remember thy Creator in the days of thy youth." Our deceased friend was once in good health, and bid fair for advanced years. His short history is a lesson, and repeats the admonition, "Boast not thyself of to-morrow."

Let youth then take warning, begin now to serve God, and without delay learn to be wise for eternity.

This short history also illustrates the usefulness of the parochial clergy. It is granted that in the sphere of a country parish, especially a small village, there is nothing brilliant, or attractive to the worldly-minded. But the conscientious, faithful, attentive pastor, has opportunities of personal usefulness and endearment among his parishioners which more large and populous spheres rarely admit of.—There with quiet perseverance he sows seed for eternity—seed which, although it may long seem to be dormant, yet is not lost: it will in due time spring up, and bear blessed fruit.

Finally, this short narrative admonishes us, to prepare to meet our God.

Death is often lightly regarded, and lightly spoken of when at a distance; but, as our deceased friend often expressed it, it is an awful thing to die. The writer of this memoir has visited many hundreds on their dying bed, but never saw one whose mind did not at that period seem very solemn. He has often seen "consternation turn the good man pale."—May this short memoir prove a means of quickening his own spiritual diligence, and that of all who may read it! Work while it is called to day; for the night cometh when no man can work.

B. W.

THE REV. JOHN CROSSE, M. A.

Yesterday, in the 79th year of his age, deeply lamented by his numerous flock, and in the full triumph of faith, died the Rev. John Crosse, M. A. upwards of thirty years vicar of Bradford, in Yorkshire.

As a Christian, he was most exemplary in his conduct; and as a minister, most unwearied in his diligence and attention to the duties of his station. He was a zealous promoter of the cause of his Great Master; and though he had been blind for several years, yet he was continually going about doing good. In him his people have lost an affectionate and tender-hearted pastor—society an intelligent and useful member—and the poor a benevolent and faithful friend.

Some of his last words were, "All is well; all is right. I have no fears: I am quite resigned: Thanks be unto God which giveth us the victory."

J. F.

Bradford, (Yorkshire,)
June 18, 1816.

ECCLESIASTICAL PREFERMENTS.

Rev. H. Walter, M. A. Mathematical Professor in the East-India College at Haileybury.

F. H. Hutton, Master of Biddeford Grammar School, Devon

Rev. G. Morris, Head Master of Penzance Grammar-school, Cornwall, with Church annexed.

Hon. and Rev. Henry Lewis Hobart, D. D. Dean of the Chapel Royal Windsor, and of Wolverhampton, and Register of the Order of the Garter, *vice* Dr. Legge.

Rev. Hugh Percy, M. A. Prebendary of Canterbury.

Rev. Dr. Buckeridge, Archdeacon of Coventry, *vice* Vyse, *dec.*

Rev. Dr. Ontram, Chancellor of the Diocese of Litchfield and Coventry.

Rev. John Hume Spry, Hanbury V. co. Stafford.

Rev. John James Watson, D. D. Archdeacon of St. Alban's.

Rev. C. Rose, Slapton, R. and moiety of Pattishall V. co. Northampton.

Rev. Robert Morgan Vane, M. A. Islip R. with Lowick R. co. Northampton.

Rev. Sir H. Rivers, Bart. Walcott R. Somerset.

Rev. Dr. T. Brookes, Avening R. co. Gloucester, *vice* Thornbury, *dec.*

Rev. Walter Gee, M. A. Lecturer of St. Andrew's the great, Cambridge, *vice* Haggitt, resigned.

Rev. Henry Watts Wilkinson, M. A. St. Gregory and St. Peter Perpetual Curacy Sudbury, Suffolk.

Rev. Dr. G. Austin, Maynooth R. near Dublin.

Rev. James Speare, M. A. Rotherhithe R. Surrey.

Rev. G. Alban, Llandvillo R. Denbigh.
Rev. H. A. Hughes, Chaplain in Ordinary to the Prince Regent.

Rev. Edward Rodd, D. D. Lamerton V. Devon.

Rev. William Eyre, M. A. Hillesden Perpetual Curacy, Bucks.

Rev. Robert Hamond, M. A. Pensthorpe, R. Norfolk.

Rev. Edward Smedley, Powderham R. and North Bovey R. co. Devon.

Rev. Sir William Robert Kemp, Bart. M. A. Florden R. and Gissing R. Norfolk.

Rev. Perry Dicken, Poughill R. Devon.

Rev. W. Hicks, Whittington R. with Cubberley, co. Gloucester.

Rev. J. Parsons, Glington R. with Peykirk, co. Northampton.

Rev. Henry Tayler, B. A. West Ogwell R. Devon.

Rev. S. J. Priest, Billingford R. Norfolk.

Rev. J. B. Tompson, LL. B. Tompson Perpetual Curacy, Norfolk.

Rev. J. Howard, Burnham Deepdale R. Norfolk.

Rev. John Coldham, Stockton R. Norfolk.

Rev. J. F. Williams, Phillips's Norton, V. with Charter-house Hinton annexed, co. Somerset.

ANSWERS TO CORRESPONDENTS.

The proposal of ONESIMUS will be taken into consideration. We hope he will find, in the present Number, some solution of his doubts.

We are obliged to J. A. for his suggestions, and to AN OVERSEER OF THE POOR, for his communication.

STEPHANAS has been received.

T. M.'s hint will be attended to in due time.

The paper of E. M. B. is left at the Publisher's.

To J. P. we beg to say, that we trust no degree of provocation will ever tempt us to make our work the vehicle of any thing which might wear the air of personal attack or defence. He will see, we are persuaded, the justice and propriety of our adhering rigidly to this rule.

We are desired by Mr. BELLAMY to state, that his Answer to the Bishop of St. David's Reasons against publishing a New Version of the Bible, is contained in the Twenty-sixth Number of the Classical Journal, published on the 1st of July last.

ERRATA.

Last Number, p. 362, col. 1, l. 35, after *men*, instead of a semicolon, insert a period.
—l. 45, after *Scripture*, instead of a period, insert a comma.